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The LUTHERAN OUTLOOK

The Prince of Peace

Days of Creation

Doctrine of the Lord's Supper
By P. H. Buehring

Now is the Time
By F. R. Stoneburner

Waugh, Latest Catholic Novelist
By Walter Riess

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By Charles E. Schmitz

The Rift in the Flute
By C. B. Gohdes

VOL. XII DECEMBER, 1947 NO. 12

Pointed Paragraphs

WHO'S WHO

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Troubled souls may be comforted by of word of Blaise Pascal, in which he imagines God saying, "Console thyself; thou wouldst not seek me if thou hadst not found me."

PURPOSE OF THE TAFT-HARTLEY LAW

The membership of Congress holds office only at the pleasure of some 50,000,000 voters, 31,000,000 of whom are industrial workers, about half of these members of unions.

Yet approximately four out of every five members of Congress voted for the Taft-Hartley law. It was supported by a majority of Democrats as well as of Republicans.

Obviously, these members of Congress did not think the law was anti-labor, nor that it would hurt or outrage 31,000,000 laboring voters, as some high labor leaders assert. Congressmen, in the bulk, are neither that courageous nor that stupid.

In passing the law the purpose of Congress was to accomplish five major reforms. It wanted:

1. To give rank-and-file workers more freedom than they had ever had under any law;

2. To give the public protection it had never enjoyed under the Wagner Act;

3. To preserve all the legitimate rights of unions, and to balance them with proper obligations and responsibilities in the public interest;

4. To give the worker and his boss a measure of equality before the law;

5. To force governmental bureaus to administer the law impartially as between rival unions.

That is what Congress meant to do. Four congressmen out of every five firmly believe that that is exactly what the Taft-Hartley law does do.

—*Columbus Dispatch.*

Overheard on the bus: "We were trying to save up something for a rainy day, but we hadn't expected the dam to bust."

—*Clyde Moore.*

NO 'DAILY BREAD'—PRAYER REVISED

Rome.—Catholic Eskimos no longer will have to pray for their "daily bread," a form of nourishment unknown to them. A recent papal bull permits them to have their own version of the Lord's prayer.

Like all other Christians, the Eskimos hitherto have had to pray for their "daily bread," although, since they raise no grain, they bake no bread. According to the new papal dictate, they now can pray: "Give us this day our daily fish."

Perhaps the moon was once inhabited, and its lifeless and scarred condition resulted when the moonites harnessed the atom and used its energy in waging Moon War III.

—*Cincinnati Enquirer.*

SPIRITUAL FOUNDATION

Of the first two hundred and seven colleges in this country, *one hundred and eighty were established by religious groups.* Of the present 1686 colleges and universities, 477 are partly controlled by Protestant denominations. With this shift of proportions has come a feeling that older, more conservative schools should conform to the policies of the majority, especially now that applicants tend to register wherever they find they can be admitted.

Our attitude toward this pressure group is clearly postulated: We believe that the denominational colleges of today should be well equipped and forward-moving, but conservative in policy. We are ready to make changes as required for the betterment of scholars, laymen, professional men, and statesmen and the public they serve, but we shall not yield to demands for us to become mechanistic, materialistic, or merely recreational.

—*Presbyterian Tribune.*

Be noble! And the nobleness that lies in other men, sleeping but never dead, will rise in majesty, to meet thine own.

—*James Russell Lowell.*

A CLEAR DISTINCTION

All of us, both clergy and laity, should do a little clear thinking here. There are, after all, only two religions. The one is heathenism and the other is Christianity. The line between the two is clearly drawn. Heathenism teaches that man must in some way be his own savior. Christianity teaches that Christ and He alone is the Savior of sinners. Heathenism is the religion of *work*; Christianity is the religion of *grace*. Heathenism can all be expressed by the word, *do*. It commands men to do things to earn their own salvation. Christianity can be expressed by the word, *done*. It is all done. When Christ on the cross said, "It is finished," was all done, by His death and blood and merits. There is nothing for man to do, for Christ has done it all. Nothing pleases the devil more than to place heathenism in a Christian setting. He knows how to cover the deadly bane with beautiful Christian forms and ceremonies. It is his surest way of destroying precious blood-bought souls. This may happen also in Lutheran churches. The heathen religion in its beautiful, esthetic coverings has a strange appeal for the proud human spirit. Any religion which does not glorify Jesus alone as the Savior of sinners is a heathen religion. All such religions are the open portal of hell.

—*Ohio District Bulletin.*

"In our fear of indoctrination we have practiced a worse indoctrination by our silences in secular education we have indoctrinated children to believe that God does not exist and that Jesus Christ does not matter. In protecting the scruples of agnostics we have trampled roughshod over the convictions of believers. This debacle has come so slowly that most people still do not realize its iconoclastic import."—George Arthur Buttrick, "Christ and Man's Dilemma."

The Lutheran Outlook

Official Organ of the American Lutheran Conference

REV. J. A. DELL, D.D., Editor
813 Vernon Road, Columbus 9, Ohio

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EDITORIAL

Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

The Prince of Peace

I READ THE WORDS over again aloud, sitting there by the fire: His name shall be called . . . the Prince of Peace. As I mused, I found myself transported in my mind to various scenes. The first was in a country far away across the sea. I was standing on a hill just outside what had once been a proud and busy city.

The snowflakes began to fall softly, silently, out of a gray sky. In the city they softened the sound of traffic and darkened the air, so that the buildings, where they were still standing between great heaps of rubble, loomed tall and ghostly in the dim light. In the country the snow swirled in little eddies and filled the frozen ruts of the road. Over the hill where thousands of white crosses marched like an army in orderly precision, the flakes settled down softly between the mounds as though they were folding a white blanket gently about the sleeping forms. These were men once, quick with life, eager and joyful, anxious to get a nasty business done and get back to their wives and babies. They never got back. For them the nasty business is over. Their wives are widows and their children orphans, but they themselves sleep. There is no stirring in this city of the dead, no movement but the noiseless falling of the snowflakes.

Up there at the top of the little hill, in the midst of these mounds and crosses, there is a statue. It is the statue of a Man, a Man with bowed head and sorrowful eyes. His arms are outstretched in a pleading, welcoming gesture, as though He were saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The scene changed. I found myself in a gallery overlooking an assembly hall. Men of many nations were gathered there. They had been called there by the will of the people, the people whose sons and brothers rested in the soil of many a battlefield the world around. The people were tired of war and afraid; afraid that one more war would mean the end of civilization and a return to barbarism; would find the human race reduced to small tribes of half-savage hunters living in caves, while the jungle crept back over the magnificent cities of a previous period, and the wisdom and skill of a golden age lay buried and forgotten in rubble-filled libraries and crushed and crumbling laboratories.

They had sent these men here as their delegates to lay the foundations of a lasting peace. They were thinking of two cities called Hiroshima and Nagasaki, which once were industrious hives of activity, and became, each in a single hour, blasted and burned expanses of twisted iron and scorched earth. They were thinking how the great cities of the world would look after a similar experience, New York, London, Moscow, Washington, Paris. They had sent their delegates here, the chief captains and the wise men and the mighty men of their lands, to enter into agreement with one another: to outlaw war; to reduce armaments; to mobilize the wealth and wisdom of the world in the service of health and happiness and security; to banish famine and pestilence; to bring about the congress of the nations and the parliament of man.

But as I sat there in the gallery looking down upon them, my heart sank. These leaders of the people were not addressing each other in terms of mutual respect and friendliness. They were snarling and calling each other names—aggressor, imperialist, warmonger. There were scowls on their faces and not smiles. I could see the jungle creeping back over the plowed land, and I

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could hear the four horsemen of the apocalypse chuckling to themselves as they climbed upon their steeds.

A quiet young man sitting in a shadowy corner of the gallery, who looked as though he might be a carpenter, was whispering to himself: "Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you, that ye may be the children of your Father." As I leaned nearer to hear what he was whispering, his folded hands fell apart, and I saw a scar in the palm of each hand.

Again I was transported in spirit, this time to a land beloved, a land flowing with milk and honey. Here Abraham, the father of the faithful, pitched his tent when he came out of a far country at the call of God. Here Jacob wrestled with an angel and said, "I will not let thee go except thou bless me." Here David wrote his psalms, and Solomon built a splendid temple to his God. And here, in the fullness of time, the Son of man appeared, the second Adam

> In whom the sons of Adam boast
> More blessings than their father lost.

Here He walked and talked, the King of kings, His cradle a manger, His throne a cross stark and cruel against the sky. And from this blessed land there went out to the world in His Gospel a stream of blessing that raised the fallen and set the prisoner free, that made the poor rich and the rich poor in spirit, that lifted up women and children and brought low the tyrant and the despot, that made the slave a free man under God and the free man a willing servant of all.

Alas, the land of glory had become an armed camp. The children of Ishmael and Esau strove for possession of the land with the children of Isaac and Jacob, and there was no peace in the city of peace. Soldiers of a strange race patrolled the streets at night while the people of the city cowered in darkened houses, and now and then the quiet of the night was shattered by the sound of an exploding bomb. In the brief moment of light as the moon gleamed between two hurrying clouds, I seemed to see a tragic figure on the slope of Olivet, weeping over the city and saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes."

And so it went as my weary spirit viewed the scenes of earth. In India the Moslem's hand was against the Hindu and the Hindu's hand against the Moslem, and there was no peace. In China there was civil war while prices soared and children starved and froze. In Russia the prisoners of a war that was more than two years past were still laboring hopelessly far from home. In America there was class war and race hatred and the troubles of the world were made the football of party politics. And in my mind's eye I saw again a lonely figure hanging against a black sky, and heard the gasping words falling from His tortured lips, "Father—forgive them—for they know not—what they do."

One more scene came to my mind. Not a lonely graveyard in the snow, this time, but the day of the rising of the dead; not the gathering of the representatives of United Nations at Lake Success, but the assembling of all the nations of all ages around the glassy sea before the great white throne; not Jerusalem of old but the new Jerusalem, the city of the great King. Upon the throne there sat one like unto the Son of man, and mighty angels bowed before His terrible majesty, and thunders and lightnings proceeded from the throne. And there came before the judgment seat the tyrant and the little people of the concentration camps; the soldiers who had died by thousands and the politicians whose lust for power had sent them to their graves; the victims of famine and disease and the rich and comfortable souls who had let them starve and die; the prophets of the Lord and those learned and scornful ones who had despised their message; the dispossessed and displaced persons and their hard-hearted oppressors; the victims of diabolical engines of destruction and the inventors of those engines. And He that sat upon the throne brought to light the hidden things of darkness and made manifest the counsels of the hearts.

I awoke from my reverie and looked around at dear familiar things. Across the room there was a gaily decorated tree, and under it the representation of a manger with oxen and sheep standing around it, and in the manger a little babe with peaceful eyes. It was Christmas, 1947. But as from a great distance, as from out of eternity into the world of time and space and man's experience, there came a voice like the sound of many waters: "Behold, I come quickly. He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life."

Un-American Activities

A SUB-COMMITTEE of the House Committee on Un-American Activities, under the leadership of J. Parnell Thomas, ran into some organized opposition. Witnesses summoned by the committee in its investigation of alleged Communistic activities in Hollywood refused to answer the question as to whether they are Communists. A number of them were cited for contempt of Congress; but this will have to go before the whole committee, and if approved there be referred to the Justice Department for prosecution. It could be dragged out for years in the courts.

One of the most surprising developments was Senator Claude Pepper's injection of himself into the case as advisor to the Hollywood witnesses. He told them to refuse to answer the question as to membership in the Communist Party on the ground that their rights as citizens were thus being invaded; no American citizen can be forced to reveal his political affiliation. That raises a question of some importance, on which we American citizens should do some clear thinking.

Without attempting to pre-judge these particular cases, t us suppose that there are some Communists in Amer- a who are using the well-known tactic of boring from ithin. That should not be too difficult a supposition make. The question then is, Shall we liberty-loving mericans grant the subversive element the liberty to ork among us unhindered, even if their objective is e destruction of the liberty of us all? Shall we in the ame of the preservation of political rights permit the verthrow of political rights? You know the famous aying attributed to Voltaire: "I disagree entirely with hat you say, but will defend with my life your right o say it." That sounds like a noble utterance in defense f free speech. Should we go that far in defending the ights of the political enemies of America?

Suppose I am standing in the shadow of my house ate some night. A prowl car drives up and a police- nan comes over to investigate my presence there, where he sharp-eyed officer has spotted me. He wants to now who I am and what I am doing there. Do I stand n my rights and refuse to give any information about nyself? If I do, I'll probably spend the rest of the night n jail, and have to identify myself in the morning any- vay. Of course I identify myself to the officer immedi- tely and without resentment. That is what we pay hem for, to protect us; and far from resenting his ques- ion I will likely congratulate him on being on the job.

The case of the investigating committee of Congress s similar to that of the policeman. We have elected hem to look after the interests of us all. We require hem to take a solemn oath that they will defend the Constitution of the United States. If they now see some- one who looks suspiciously like an enemy to that Con- stitution, why wouldn't they ask him who he is and what he is doing? And if he is an honest man and not en- gaged in any nefarious activities, why would he not be willing to identify himself immediately and without re- sentment? The very fact that the Hollywood witnesses refuse to say right out that they are not Communists throws suspicion on them and their activities. Why so hot, little man?

We must recognize that every liberty granted by so- ciety to an individual member thereof is a limited lib- erty and not absolute. It is limited by the liberties of all the other members of that society. One of the rights of the individual American citizen, for example, is the right to own property. But if the public good requires it, he can be forced to yield possession of his property, say for the widening of a street or the erection of a public building. This is called the right of eminent domain, and it means that the right of all the citizens transcends the right of the individual.

Well, there is such a thing as the right of eminent do- main also in the field of civil liberties. If it can be dem- onstrated that Communism is a world-wide conspiracy to substitute a dictatorship for democracy wherever it can be done, and if it can be shown that some American citizens are furthering this conspiracy in our midst, then the right of the American people as a whole to be pro- tected in their liberties transcends the right of any in- dividual. If Congress did not investigate such circum- stances it would be remiss in its duty.

Is Highway Advertising Good?

A NEWS RELEASE says that the American Luther- an Publicity Bureau is sponsoring 150 standard size highway posters on the highways of New Jersey during the months of November and December. The signs are of two kinds, one a "Go to Church" message, and the other stressing the importance of religious edu- cation. The United Advertising Corporation of Newark and more than 150 Lutheran churches of New Jersey are cooperating with the Publicity Bureau in the ad- vertising campaign.

In the light of the attitude of many people to high- way billboards, the question may be raised whether such advertising is good publicity. Thomas C. Desmond, chairman of the Committee on Affairs of Cities of the New York State Senate, wrote an article on the subject for *The American Mercury* which was reprinted in the November *Reader's Digest.* The article is headed, "A Lobby That is a Blot on the Landscape."

Some sentences from that article follow: "In every state capitol the billboard interests are in on the ground floor. . . . In some states the billboard lobby hires prom- inent political bosses to handle its affairs. . . . The bill- board lobby shrewdly puts many legislators in its debt by giving them free sign space during election time. To sell itself to the public, the industry donates space to charitable and civic causes. . . . The lobby is savage against the legislator who opposes it. . . . Our roads will be cluttered as never before with dangerous, scenery- destroying billboards—unless our citizens decide to do something about the billboard lobby."

That is not good publicity for billboard publicity. If people are annoyed at the cluttering of the landscape with signboards, no message appearing on such boards is likely to find approval. In fact, its very presence on the annoying billboards may arouse antagonism to the message itself.

Bishop Barnes and Others

LAST SPRING a book appeared, called "The Rise of Christianity," from the pen of Anglican Bishop Ernest William Barnes of Birmingham, England. A statement issued by the Church Union of the Anglican Church said that the book denies the possibility of mira- cles, rejects the doctrine of the incarnation of Christ, dismisses the virgin birth as a crude semi-pagan story, and denies the physical resurrection of the Lord.

At the Canterbury convocation of the Church of Eng- land this fall, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, in his presidential address condemned the book and said that if the views expressed in it were his own he would not feel that he could remain in the episcopal office in the Church. Later Dr. Cyril Forster Garbett, Archbishop of York, expressed himself in simi- lar fashion.

But Bishop Barnes has no intention of resigning. It is his contention that Christian doctrine is not a fixed quantity, but that it changes as time goes on and adapts itself to the increased knowledge of the age in which it finds itself. He is merely a step ahead of his Church, according to this view. There are two questions involved here, a doctrinal and an ethical question.

The doctrinal question is one that draws in its train everything that Christians hold to be true and upon which they have grounded their faith for time and eternity. For the very foundation of the Christian Church is the New Testament record of a unique Personality. The Church was founded by men who had been in intimate contact with Christ. They said, "Thou art the Christ, the son of the living God." They said, "God was in Christ, reconciling the world unto Himself." They said, "In Him dwelt all the fullness of the Godhead bodily." They said, "If Christ be not raised, your faith is vain." They said, "We have a more sure word of prophecy, whereunto ye do well that ye take heed." They said, "Many other signs truly did Jesus which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." And with their certainty of conviction they overcame both the Greek empire of philosophic thought and the Roman empire of political might.

But now comes Bishop Barnes and perceives "that they were unlearned and ignorant men." They did not know what they were talking about. With one book he is going to show that they were just credulous and superstitious children of their time, and that the New Testament is a frail tissue of fanciful tales. It reminds me of the pragmatic argument of the blind man in John 9: "Why herein is a marvelous thing, that ye do not know Him; and yet He hath opened mine eyes." Millions and millions of Christians who testify gladly out of their own experience, "I know that my Redeemer lives," could say the same thing to men like Bishop Barnes.

What is left when they get done attacking the doctrines of the New Testament which are the foundation of the Church? (I say "they" because Bishop Barnes is not a singular case; he just happens to be a more prominent recent example of a common phenomenon. We have had a number of them in the churches of this country.) What is left? What they usually want to have left is the ethics of Jesus. They would change the Church from a body of believers into an ethical association, and its objective from eternal glory to a temporal Utopia. Having known the Gospel, they would have us go back to the law.

That brings us to the other question I mentioned, the ethical question. How ethical are these men who would change the emphasis of the Church from the doctrine of Christ to the ethics of Jesus? How ethical is their attempt to take away Christ the atoning Savior and leave Jesus the example?

They are the last ones who should speak to others on the importance of ethics. If they no longer hold to the principles of the Christian faith, the ethical thing for them to do would be to resign from the Christian Church and attack its position from without. Instead of that they remain in the Church, even in high office in the Church, and bore from within like the Communists who seek to overthrow the government that tolerates them. They use their high position in the Church to get a hearing for their views which, if they are widely accepted, will destroy the Church that gave them high position. The Church cannot long tolerate such a condition and remain the Church.

Writing the paragraph above, I realized that the Roman Church would probably say, "That is just what Luther did. He used his high position as Doctor of Theology to destroy the faith of the Church that gave him that high position." But that is not true. The revolt of Luther is very different from the revolt of the modernist. Luther objected to the Church departing from the foundation of the apostles and prophets; the modernist objects to the Church abiding on that foundation. And when it became evident that there was no hope for peace, Luther left the Roman Church (assisted by a bull of excommunication) and attacked it honestly from without.

The followers of Luther will still object to any departure of the Church from the faith once delivered to the saints. "If ye continue in my Word, then are ye my disciples indeed."

Days of Creation

REV. W. P. SAUER raises a question in connection with Dr. Goman's article on Creation in the October issue. (See Reader's Viewpoint, p. 375.) The question is one of interpretation of Scripture, centering on the word "yom" (day) in Genesis 1. Mr. Sauer believes that the "day" of creation must be a twenty-four-hour day and cannot be conceived of as a period. He presents three arguments:

1. The first is an argument based on a doctrine, the doctrine of inspiration. Since the Holy Spirit moved Moses to write and also controlled the writing, so that what Moses wrote would be what the Spirit wanted written, the word "day" must be understood in the sense in which Moses understood it. "Moses' understanding of the length of those days is really the Scripture's own interpretation of their length."

2. The second is an argument based on a practical observation. Since Adam was created on the sixth day, if that day is a long period Adam's total age must include that portion of the sixth period which remained after his creation and before time began to be reckoned in days, months, and years. Gen. 5:5 says that "all the days that Adam lived were nine hundred and thirty years." That would not be long enough to include any considerable portion of a creative period. Anyway, the whole 930 years are reckoned in calendar years like those of today.

3. The third is an argument based on a possible confusion. If one student can interpret words of Scripture to suit his human reason, how can we object if some other student interprets other passages in a way that seems reasonable to him, and therefore rejects miracles, the incarnation, the resurrection of Jesus, etc., and that in the end the whole authority of Scripture is destroyed?

I do not know what Moses' understanding of the length of those days was, nor from what point the age of Adam is computed. I do not pretend to be able to solve these difficulties, nor do I think that it is necessary for me to be able to do so. If someone asks me, "How long were the days of creation?" I am content to reply, "I do not know." Is it wrong for me to say that? Should I be positive and dogmatic about every point that is touched on in the Scriptures? Even St. Paul, who was himself a chosen instrument of the Spirit who searches all things, said, "Now I know in part; but then I shall know even as also I am known."

Not only does the first page of the Bible baffle me, but the last pages contain much that eludes me. I do not know any really scholarly student of Scripture who pretends to know the correct interpretation of every bit of Revelation. Occasionally some fanatic comes along who is able to assign a meaning to every detail of the visions, down to the hair on the locusts' heads (Rev. 9:8). But time goes on and presently history itself has demonstrated that that prophet was wrong in some major point of his interpretation, and so the whole is discredited.

I think the last pages of the Bible were purposely so written under the guidance of the Spirit that much that they contain would remain beyond the grasp of our comprehension until the time of fulfillment. Nor is that any reason to doubt the inspiration of those pages. On the contrary, it is to me an evidence that this is indeed the Revelation of Jesus Christ and not the revelation of John. John was not a complex personality, at least not more complex than many minds that came after him. Yet none of them has been able to fathom this writing to its last detail.

Maybe the first page of the Bible also purposely partakes of this element of divine mystery. Here we are in the midst of time and space, creatures of time and space, and in this world of our experience we are to make the Divine Encounter, or rather the Divine Being encounters us. On every page from Moses to John He encounters us, warns us and woos us. But what came before time and space, and what will come after, eludes our curious minds as if it were veiled in a haze that our eyes cannot penetrate. But here in the middle between two eternities the divine light is clear and sharp, as if to say to us, "This is your business in this space-time world, to face God and His Christ." From Moses to John the picture is clear and in sharp focus, the picture of man created, lost, redeemed, glorified. Just at the extreme edges of the picture there is a slight blurring where the haze of eternity impinges on our space-time world.

So I say about the "days" of creation, "I do not know." It is not necessary for me to know in detail how God created the world. God knew, and that is sufficient for me. If you like, I will say that if the God of the Bible wanted to create the world in 144 hours or in six seconds I am fully persuaded He could do it. Dr. Goman says the same thing. But if you ask me why, if He could do it in six seconds, He took six days, I shall have to say, "I do not know." Ask me a thousand years from now. I may know more about it then.

But there remains one point of Mr. Sauer's argument. Does not a position such as I have here outlined lend aid and encouragement to the enemy? That is, does it not give moral support to those who would make of the entire Scripture a collection of human documents, unreliable and incredible? Not at all. If I cannot make out a few details at the very edge of the picture, that does not give someone else the right to say that the whole picture is obscure to him, when in fact it is crystal clear and in perfect focus. But that is what they do. Where the Spirit reveals in perfect clarity the doctrines of creation, sin, incarnation, atonement, redemption, sanctification, resurrection, judgment and glorification, in language as plain as it can be made, they choose to reject some of the essential elements of that revelation. That, if persisted in, is the sin against the Holy Ghost.

The Lutheran Doctrine of the Real Presence in the Lord's Supper

(An Analysis of Article VII of the Formula of Concord)

by P. H. Buehring

THE LUTHERAN DOCTRINE of the Real Presence of the Body and Blood of Christ in the Lord's Supper is one of the distinctive doctrines of our church. Ever since Martin Luther and after him the Lutheran church rejected the Roman Catholic doctrine of transubstantiation, this has been one of the points that separate us from the church of Rome; and ever since Luther and his associates at the conclusion of the Marburg Conference, after a long discussion on the Real Presence, told Zwingli and his colleagues, "You have a different spirit than we," the differences in this doctrine have stood in the way of establishing a real union

between the Lutheran church and the other Protestant churches. In our doctrine of the Real or Sacramental Presence we stand alone among the Christian denominations of the world.

Now it is true that in recent years rumors have come out of Germany that at least *some* Lutherans and *some* Catholics in that country have found that in various doctrines including that of the Lord's Supper they were not as far apart as they had formerly believed.[1] It is also true that in very recent years many thoughtful non-Lutheran Protestant writers have veered away from the shallow modernistic view of the Lord's Supper, yes, even from the barren symbolism of Zwingli and the spiritualizing interpretation of Calvin, and have sought to recover something of the original objective mystery of the Sacrament.[2] On the other hand, we find that some Lutheran writers both in Europe and in America have definitely discarded the Scriptural doctrine of the Real Presence of the Body and Blood of Christ in the Lord's Supper and are endeavoring to substitute therefor some more or less vague conception of a spiritual presence of the Person of Christ, thus approaching the Calvinist position in this doctrine.[3] In view of all these facts it should prove helpful to us to re-examine what the last and most theological of our Confessions, the Formula of Concord, has to say on this subject, both to clarify and deepen our own convictions on this important distinctive Lutheran doctrine and to enable us to set forth intelligently and convincingly a reason for the faith that we confess.

The Formula of Concord discusses the question of the Real Presence in Article VII.[4] At the time when this Confession was written, there was no occasion for discussing at length the Roman Catholic doctrine of transubstantiation, for there was nobody in any of the groups or factions in the Lutheran church of that day which the Formula aimed to unite, who did not wholeheartedly reject that doctrine. There was no quarrel among the Lutherans on that score. For that reason the article touches upon this subject only incidentally, merely rejecting the error without presenting a detailed argument to refute it. There was, however, ample cause for a comprehensive and detailed presentation, both positive and negative, of the doctrine of the Real Presence, to counteract the errors and misconceptions that had crept into the Lutheran church itself and that were being thrust upon it most vigorously from the Zwinglian and Calvinistic camps of Protestantism. On the doctrine of the Lord's Supper, as well as on the related doctrine of the Person of Christ, the Lutheran church of Germany during the third quarter of the sixteenth century had in fact been split in two fiercely contending factions,[5] and next to the grace of God it was due only to the untiring labors of such men as Jacob Andreae, Martin Chemnitz, David Chytraeus and a few others that the breach was healed. Article VII presents the Scriptural doctrine of the Real Presence chiefly in the words and thought-forms of these eminent Lutheran theologians.

In the opening paragraphs (2-8) the false views of th "Sacramentarians" (i.e., those Protestants who denie the Real Presence) are summarized. It is interesting t note here that, aside from the out-and-out Zwinglian who found nothing more in the Lord's Supper than symbolical rite commemorating the death of Christ, an who might be compared with similar left-wing Prote tants of today, the opponents of the Lutheran doctrin in the sixteenth century were just as adroit as those the twentieth century in shifting the point of debate i order to gain an advantage. They insisted that like th Lutherans they also taught a real presence, and tha their argument with them was only concerning the mod of that presence. However, the "real presence" the taught was not the sacramental presence of Christ th God-Man with His body and blood at all but only spiritual presence of the divine Christ by reason of H omnipresence, while His human nature, His body an blood, they said, "are as far from the signs (i.e., th bread and wine) as the earth is distant from the highe heaven" (2). No Lutheran, of course, has ever denie that God is omnipresent, and that therefore the Son God, the second Person of the Trinity, is present als wherever the Lord's Supper is administered. But th is the question, whether in the Lord's Supper, in add tion to His divine omnipresence, we can speak of a sp cial sacramental presence of the whole Christ in H divine as well as His human nature, and whether th God-Man Jesus Christ who is present there, really an truly gives us His body to eat and His blood to drin with the bread and the wine in this Supper. This th non-Lutheran Protestants deny, and the Lutherans a firm. The argument is not, therefore, simply as to th manner or mode of Christ's universal omnipresence, b as to the fact of a particular sacramental presence in t Lord's Supper.[6]

The bulk of the article (42-90) is taken up with th positive presentation of the true Scriptural doctrine. W note four sections: A. The Certainty of the Sacrament Presence (43-59); B. The Distinction Between Spiritu and Sacramental Eating (60-67); C. The Worthy an the Unworthy Guests (68-72); D. What Really Cons tutes a Sacrament (73-90).

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[1] Cf. a letter by Douglas V. Maclean in **The Christian Century** June 11, 1941, and Dr. M. Reu's comment on that letter in the Ju 1941 number of the **Kirchliche Zeitschrift.**

[2] Cf. for example the very stimulating book published in 1940 by t former editor of **The Christian Century**, Charles Clayton Morris **What is Christianity?**, or such articles in the highly influential qu terly **Christendom** as the one by Angus Dun in the Autumn 1939 nu ber on "What is a Sacrament?".

[3] Cf. the Preface to Dr. M. Reu's pamphlet, **Can We Still Hold the Lutheran Doctrine of the Lord's Supper?**, May, 1941; also Sasse, **Here We Stand**, 1938, pp. 4, 9, etc.

[4] All references in this paper are to the second part of the Form of Concord, the "Solida Declaratio."

[5] For a convenient summary account of the Crypto-Calvinistic co troversy, which led directly to the inclusion of Articles VII and V in the Formula of Concord, see Paul Tschackert, **Die Entstehung lutherischen und der reformierten Kirchenlehre**, 1910, pp. 531-549; Gorge Fritschel, **The Formula of Concord, Its Origin and Conten** 1916, pp. 175-193.

[6] "Let them satisfy us that they accept the **fact**, and we shall ha no quarrel as to the philosophy of the mode, so far as the quest of mode is separable from that of fact. Let us agree as to the k of presence, its objective reality; let us agree that the true body a the true blood of Christ are truly present, so that the bread is communicating medium of the one, the cup of the other, and these terms in one and the same sense, and we can well submit **mode** of the mystery to the Omniscient, to whom alone **mode** is co prehensible." C. P. Krauth, **The Conservative Reformation and Theology**, 1871, p. 458.

By the term "Real Presence" or "Sacramental Presence" we understand that Jesus Christ, the God-Man, is actually present in Person whenever and wherever the Sacrament of the Lord's Supper is administered according to His institution, and that then and there, with the bread and the wine, He really and truly gives His body to eat and His blood to drink, to all communicants.

A. Our certainty of this Sacramental Presence rests on the words which were spoken by Christ when He instituted this Sacrament.[7] Our Confession points out that it was none other than Christ Himself, the eternal Truth and Wisdom, "who knows very well what and how He should speak, and who also can powerfully effect and execute everything that He speaks and promises"—it was He that spoke those words (43). It further points out that Christ spoke them when He was about to institute a new sacrament, which was to be observed until the end of time as an abiding memorial of His bitter suffering and death and all the benefits obtained for us thereby, as a seal and confirmation of the new covenant which was established between God and the sinner through that death, as a consolation of all distressed hearts and a bond and means of union of Christians with Christ as their head and with one another—in other words, at a time of greatest solemnity, importance and significance, when every word is carefully weighed and its meaning must be perfectly clear (44). Hence we not only have the right, but we are in duty bound, to take those words in their simple, proper, plain and natural sense, and not to permit ourselves to be diverted therefrom by any objections or contradictions spun from human reason (45-47). Moreover, all the circumstances of the institution of the Holy Supper indicate that these words must be so taken. For since the institution took place at the table where the Passover meal was being eaten, there can be no doubt that He spoke of real, natural bread and of natural wine, and of true oral eating and drinking. And again there can be no doubt that He spoke of His real, true body and blood, for He definitely adds the words, "given for you" and "shed for you." In neither case, whether of the earthly elements or the heavenly, did He give the least hint that the words He used were to be understood in any but their primary and natural sense (48-50). All the four records of the institution in the Scripture agree in this.

Our doctrine of the Real Presence is further corroborated by St. Paul in I Cor. 10:16, for Paul here clearly speaks of a *koinonia,* a "communion" of the bread and wine with the body and blood of Christ and not of a mere spiritual fellowship of the believing communicant with Christ by faith.[8] Moreover, this passage definitely assures us not only of the Real Presence in that first Supper in the upper chamber in Jerusalem, but of a continued presence of Christ with His body and blood whenever the Lord's Supper is repeated, for Paul writes, "The cup of blessing which *we* bless" and "the bread which *we* break." All who eat this bread and drink of this cup, no matter where they are, receive that which is in *koinonia* with it, the body and blood of Christ. That this is the meaning is further shown by the fact that Paul warns the unworthy communicants that they sin not merely against the bread and wine as such nor even as symbols or signs of the body and blood of Christ, but that they are guilty of Christ's body and blood (54-59).

B. Closely connected with the Lutheran doctrine of the Real Presence is our distinction between spiritual and sacramental eating (60-67). The opponents of the Lutheran doctrine have always laid much emphasis on the spiritual side of Communion, insisting that when the believing Christian approaches the Lord's Table and partakes of the bread and wine, the Holy Spirit deepens and intensifies his spiritual fellowship with Christ, and they call this a "spiritual eating and drinking" of Christ.[9] Thus some of them even find themselves able to speak of a "Real Presence" of Christ the Redeemer, a spiritual presence, as it were, of which the communicant becomes more intensely aware in this holy rite. Now, Lutherans do not deny or belittle this spiritual side of Communion; as a matter of fact, in accordance with John 6 they strongly emphasize the absolute necessity of a personal appropriation of Christ by faith as a *sine qua non* for the hope of eternal life. They also grant that when in John 6 Christ speaks of "eating His flesh" and "drinking His blood," these terms should be taken in a figurative sense to denote the personal, effective appropriation of that salvation which Christ merited for all men by His suffering and death. And finally, they also grant that in order to receive any blessing from the Lord's Supper, this spiritual eating and drinking must also take place there. But this spiritual appropriation of Christ and His merits is not something distinctive about the Lord's Supper; it also takes place when the Gospel is heard or read, in fact, it is a necessary and continuous action of the believer throughout his life. As such it is something quite different from the sacramental eating and drinking of Christ's body and blood in the Lord's Supper, which according to I Cor. 11:27-29 may either result in a curse (A.V.: "damnation") or in a blessing for the communicant. Thus the distinction between the spiritual and the sacramental eating may be summarized in these two statements:

1) Spiritual eating is equivalent to the effective appropriation of Christ by faith, and is done by believers only (62);

2) Sacramental eating takes place only in the Lord's Supper and is done by both believers and unbelievers (63-65).

If Christ the God-Man is really present in the Lord's Supper and really gives us His body to eat and His blood to drink, this distinction between the spiritual and the sacramental eating must be maintained.

C. This leads us at once to another point: the distinction between the worthy and the unworthy guests (68-72). "Those who come to this Sacrament without true repentance and sorrow for their sins, and without

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[7] On the reliability of the written record of the institution in the New Testament, see M. Reu, op. cit., pp. 42-54.

[8] Cf. M. Reu, op. cit., pp. 70-73: "The understanding of the Lord's Supper in Paul's Congregations."

[9] Cf. Heidelberg Catechism, Questions 75-79.

true faith and the good intention to improve their lives," are unworthy guests. They indeed eat and drink sacramentally the body and blood of Christ, for the Real Presence is not dependent upon the faith or unbelief, the worthiness or unworthiness, of those who commune; but being unrepentant and unbelieving sinners they do not spiritually "eat and drink" Christ and His merits and hence bring down upon themselves the judgment of God instead of His blessing. On the other hand, let no one who is "of weak faith, diffident and troubled, or who because of the greatness and number of his sins is terrified and thinks that he is not worthy of this precious treasure and the benefits of Christ, or who feels and laments the weakness of his faith and from the heart desires that he may serve God with stronger and more joyful faith and pure obedience"—let no one like that remain away from the Lord's Table on account of his own unworthiness. Such are the very ones for whom this Sacrament was instituted; they are the truly worthy guests who both eat and drink the body and blood of Christ sacramentally and appropriate the blessings offered in this Supper to themselves spiritually. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

D. There remains one very important question to be considered in this study of the Real Presence in the Lord's Supper. What makes the Sacrament a valid one? When can we be sure that the ceremony or rite we observe is indeed the Sacrament of the Altar, in which Christ is truly present and truly gives us His body to eat and His blood to drink? The answer to that question is given in paragraphs 73 to 90 of the Article before us.

In the first place, negatively, we must bear in mind that the true presence of the body and blood of Christ in the Supper is not produced by any word or act of man, whether it be the priest who by virtue of the powers assumed to be vested in him in his ordination is said to perform the miracle of transubstantiation, or the communicant whose soul by an act of faith wings its flight, as it were, to the heavens above and there communes with the Christ who in His body is absent from the earth. There is no magic act by which Christ's body is materialized on the altar; neither is the presence of Christ contingent on the faith or unbelief of the ministrant or the communicant (74, 83, 88, 89, etc.).

On the contrary, the Real Presence in the Lord's Supper is guaranteed solely by the original word and promise of its Author, Christ. It is He who first gave His body and blood to His disciples when He instituted this Sacrament; it is He who when He said, "*This do* in remembrance of Me," also guaranteed that if His disciples *did this,* did that which He had done, they would not be going through an empty, meaningless ritual but they would be continuing the Sacrament which He had begun, and He would continue to be effectively present in it. His words, "Take, eat, this is My body; take, drink, this is My blood," are still as effective today as they were the first time He spoke them, in every continuation of that act first begun in that upper chamber, even as the words of the Creator once spoken at the beginning of time, "Be fruitful and multiply and replenish the earth," continue to be effective in nature until the end of the world (75,76).

Thus, when we today gather around an altar to celebrate the Lord's Supper, we are in fact continuing in all its essentials that first Communion of the night before our Lord's passion. And what are those essentials? Our Confession names three, consecration, distribution and reception; and a few moments' reflection on the Scripture accounts of the institution will lead any intelligent and fairminded investigator to the conclusion that those are indeed the essentials, and that everything else is secondary and incidental. Where these three acts take place, you have the complete action of the Sacrament, regardless of any incidental things that may or may not be done; where any one of these three is omitted there is no Sacrament, and hence no Real Presence (83-87).

It will be in place here to say just a few words more about each of these three acts. The *consecration,* of course, implies the presence and use of those earthly elements which Christ used, bread and wine. These are the elements which the Lord chose as vehicles or carriers of His body and blood, and it is not left to our discretion to make any substitution. Just with what words precisely Jesus consecrated or blessed these elements the record does not say; neither does St. Paul in I Cor. 10 tell us with what words the "cup of blessing" was "blessed" in his day, though he does imply very definitely that in accordance with the will of the Founder a "blessing" or consecration did take place. Friedrich Adolf Philippi in volume V, part 2 of his *Christlich Glaubenslehre* (pp. 484ff.) argues quite convincingly that Christ "gave thanks" for the gift of His body and blood to be offered now to His disciples through the bread and the wine, by which the fruits of His redemptive work were to be sealed to them. If this is true, then this prayer of thanksgiving *(eucharistia)* certainly had the effect of setting aside and effectively dedicating the bread and the cup, which He "took" while He prayed, for the specific purpose of becoming immediately the bearers of His body and blood as they were received by the disciples. In any case, we do know that the Christian church throughout the ages and back to the very earliest times used the Words of Institution in the consecration of the elements, and most properly so, for what could be more appropriate for the purpose of setting aside those earthly elements for their sacred purpose than the very words of the divine Founder Himself?

The *distribution* and *reception* are the other two essential elements of the entire action of the Sacrament. The consecrated bread and wine are not to be left on the altar, they are not to be displayed for the adoration of the worshippers, they are not to be offered up as an "unbloody repetition of the bloody sacrifice of Christ"

ey are not to be enclosed in costly vessels and carried out in solemn procession—both the bread and the wine e to be distributed to the communicants and received r them. Christ said, "Take, *eat; drink* ye all of it," d no church council, pope or any other ecclesiastical thority has any right to change that (108-110).

Only when the full action of the Sacrament in all its essentials as it was instituted by Christ is repeated, do we have any guarantee that Christ the God-Man is truly present, and that with the bread and the wine He gives us His body to eat and His blood to drink in this Holy Supper.

Now Is the Time

By F. R. Stoneburner

AMERICANS ARE RESTLESS, ill at ease, and uncertain concerning many landmarks which once seemed secure. The rise of alcoholism, the deterioration of the family, apathy toward politics, the assertiveness of labor groups, the futile efforts of many groups to hold the status quo, the confusion of veterans, sexual promiscuity, the increase of crime and juvenile delinquency, dishonesty in so many areas of human relationships and many other factors are "stirrings in the mulberry bushes." These are not only the "aftermath of war," or evidences of crass materialism, as some would claim. Basically they are testimony of the cry of the masses for security; they evidence the fundamental needs of the spirit, of the soul of man.

Out of circumstances which are not well understood, and problems, solutions for which are not made evident, comes the human cry for "help."

The abundance of substance does not offer the answer. Without a concept of the deeper human values wealth but complicates the issues.

Political ideologies, communism, fascism, nazism are accepted by apathetic and confused men who are dissatisfied with the status quo and are willing to accept any offer with the concept of a savior. Thinking gives way to emotions and messianic fervor attends self-appointed and often selfish leaders whose voice is heard above the mob or who gain by means fair or foul a show of strength.

Education, once deemed the pathway to the summum bonum, the highest good, has proved to be a ruthless club making villains more capable villains, criminals more cunning criminals where there has been no appreciation for spiritual values.

We live in a time of crisis. Ancient civilizations have crumbled under such duress. Only the trophies of archeologists remain to evidence their existence. But out of similar circumstances nations with faith and courage have gone from strength to strength.

The aggressiveness of the Roman Catholic Church discloses its plan which is no different than the one it has had traditionally. Communism and fascism both may well have taken leaves from the files of Roman Catholic totalitarianism. We are not considering the Roman Catholic Church now as a faith, but as a totalitarian dictatorship, intolerant of all other dictatorships, or loyalties for that matter. Fidelity to the institution is its supreme requisite. The rightness of the institution takes precedence over rightness for the sake of conscience. In the search for security some blindly subjugate the will to seek for ultimate truth and values and accept distorted interpretations.

Certainly the Word of God has some answer for the restless and distressed soul of man. But Protestantism still carries its ever new wine in old bottles. Its terminology is archaic. Its approach is often mediaeval, without the pageantry of Roman Catholicism, and without the self-appropriated authority of Roman Catholicism.

These days call for aggressive evangelism. Of all restless people the Lutheran pastor should be most restless and his people should aggressively share his restlessness. In these times we should be concerned mightily with such certainties as the damnableness of sin, and with the grace and pardon of God. Spiritual therapy buttressed with all that the sciences can offer is our only solution, our sole security.

Our whole church should awaken to its responsibilities. We, too, need to be most expert opportunists for God.

The pastor should be able to translate these concepts, yes, interpret Christ in the various areas of human need.

Two spiritual concepts will aid us in motivating our evangelism: one, the concept of eternity; two, the concept of Divine love. When we relate every issue, every problem to the concept of eternity we lift it out of the philosophy of substance and time and relate it to Providence. Hereby we open avenues to the application of spiritual values.

The concept of Divine Love offers the finality to all human striving. It gives the ultimate in all areas of certainty. It clothes man with a dignity which will challenge his behavior.

Too often a pastor's time is consumed with long lists of irrelevant interests, or "the care of the flock." Sometimes it appears that pastors always treat "the flock" as though it was composed of juveniles. A mature congregation will collectively and individually share with the pastor the labors in "the highways and byways." His buoyant, spirited enthusiasm should be contagious on the epidemic level.

No longer can any Christian bask comfortably in the warmth of his own spiritual security. The landmarks are changing, old importances are giving way to new. But man is ever the same, his needs are the same and Jesus Christ is the same yesterday, today and forever.

To confused, frustrated, frightful, bewildered men Christ still calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

In God's name and for His sake, let us get busy.

Waugh, Latest Catholic Novelist

By Walter Riess

ENGLISH NOVELIST Evelyn Waugh's *Brideshead Revisited* is reported to have sold over a half a million copies in America. Most readers were first introduced to Waugh through this novel, and most of them read it only for entertainment. Not so those who were interested enough in the author to know that *Brideshead Revisited* was his first novel since his conversion to Catholicism, which occurred in 1930.

The Catholic Church, naturally, eagerly awaited the publication of converted Waugh's novel. When it appeared, leaders of the Church of Rome seemed satisfied. Critics of the ranking Catholic journals, according to Donat O'Donnell (in the Summer, 1947, issue of the *Kenyon Review),* agreed with *The Tablet,* an English critical publication, which labeled *Brideshead Revisited* "a great apologetic work in the larger and more humane sense." Catholics mothered the novel, referring to it as a vivid example of the changes which Catholicism can bring about in a man.

After a careful reading of all procurable Waugh novels, including his "apologetic work," I have been able to determine the changes which conversion *did* produce in Waugh as a writer. These can be classed under three headings: his attitude toward life, death, and religion, before and after conversion.

I

Waugh's former theory on life has been clearly set forth in six novels. The first of them, *Decline and Fall,* appeared in this country in 1928. Others followed: *Vile Bodies, Black Mischief, A Handful of Dust, Scoop,* and *Put Out More Flags.* In each of them the hero acted only as a plaything of circumstance, a puppet managed by ironic, and often absurd, twists of fate. Paul Pennyfeather, hero of *Decline and Fall,* was imprisoned because of the sin of the woman he loved. In *Scoop,* William Boot was sent as a journalist to Ishmaelia because the editor of a prominent newspaper confused him with one John Boot. "We are just potential home builders, beavers and ants," said Grimes in *Decline and Fall.* Which coincided with Waugh's pre-conversion outlook on life, a philosophy of confusion and hopelessness which approached closely the existential philosophy now seeping through Europe.

That philosophy did not change radically after Waugh's conversion. "Why is it," asks Captain Ryder (really Evelyn Waugh) in *Brideshead Revisited,* "that love makes me hate the world? . . . I feel as though all mankind, and God, too, were in a conspiracy against us." "They are, they are," Julia, an ardent Catholic, replies.

So now there *is* something more than confusion behind life, God. But *the same hopelessness is there,* the same uncertainty that manifested itself in Waugh's pre-conversion works. A strong strain of doubt runs through the entire book. Even the members of Sebastian Flyte's Catholic family are reluctant to assert what they actually believe. Lord Marchmain refuses to allow the priest to anoint him until his very last breath, and Julia, after Marchmain dies, weakens before Ryder's attack on her religion.

God has stepped into the vacuum, but He is as worthless to the life of man as a wooden idol.

II

If, before he accepted Catholicism, Waugh's philosophy of life was one of despair, his view of death was even more hopeless. In *Vile Bodies,* he treated death with a humorous, cynical flippancy. Miss Florence Ducane strangled herself from a chandelier; a writer gassed himself; Miss Agatha passed away in a hospital after a wild ride in a race car. None of their tragedies assumed any more importance than the death of a beast. All of the characters expired quite humorously, and quite as a matter of course. In *Black Mischief,* William joking said, "You're a nice girl, Prudence, and I'd like to eat you." Later he did.

Thus Waugh wrote of death with his tongue in his cheek, not attempting to solve the riddle, but smiling at it and placing it aside as deftly and as quickly as possible.

Waugh ceased to smile at death after his conversion. In *Brideshead Revisited,* he deals with the subject more carefully and less hurriedly. His former sarcasm is gone and his jocularity is supplanted by a sincere, if not successful, search for the meaning of death. Thus, standing at the deathbed of Lord Marchmain, Captain Ryder longs to see the dying give a sign of his Catholic faith "if only for the sake of the woman I loved (Julia)." Then the Captain becomes openly thoughtful:

> All over the world people were on their knees before innumerable crosses, and here the drama was being played again by two men—by one man, rather, and he nearer death than life; the universal drama in which there is only one actor.

In this respect Catholicism did change Waugh, in that it made him think long and hard about the implications

of death. But here again, as in his attitude toward life, Waugh's change is merely external. He has not found the solution. There is no hint of heaven for Lord Marchmain. There is only the Catholic priest, Father Mackay, begging Marchmain for a sign. Eventually the sign is given, but it is an end in itself. To Waugh, the sign is enough. No further discussion of the hereafter or heaven seems necessary, and *Brideshead Revisited* ends with no hope for eternity.

III

It is already evident that Waugh's Catholicism owns no solution to the two prime considerations, life and death. And since the Church of Rome purports to offer purpose in life and hope for eternity after death, Waugh's conversion must be either to a *different* faith, or else he has chosen to hide his religious feelings and thoughts about life and death, which seems hardly probable.

It is interesting to learn what Waugh's faith, if we may call it that, actually amounts to. Before his conversion in 1930, Waugh had been a full-blooded atheist. In *Brideshead Revisited,* Captain Ryder confesses:

> I had no religion. I was taken to church weekly as a child, and at school attended chapel daily, but, as though in compensation, from the time I went to my public school I was excused church in the holidays. The view implicit in my education was that the basic narrative of Christianity had long been exposed as a myth....religion was a hobby which some people professed and others did not.

All of Waugh's pre-conversion novels betrayed his "tiny, uncontrollable shudders of shocked atheism," his insistence that all religion is the slushy effusions of sentimentalists, no more.

That was Waugh's former atheism. Now he is converted, supposedly to Catholicism. But in reality his conversion is not to the beliefs, but to the *romanticism* and *symbolism* of the Church of Rome. In *Brideshead Revisited,* the yet unconverted Captain Ryder questions Sebastian Flyte about his religion:

> 'But, my dear Sebastian, you can't seriously *believe* it all....I mean about Christmas and the star and the three kings and the ox and the ass.'
> 'Oh yes (replies Sebastian), I believe that. It's a lovely idea.'
> 'But you can't *believe* things because they're a lovely idea.'
> 'But I *do.* That's how I believe,'

Later in the novel Captain Ryder is converted—but to nothing other than Sebastian's romanticism. This is also clearly brought out from the main conflict in *Brideshead Revisited,* the conflict between the mechanical-minded Hooper and romantic Captain Ryder. Already in the Prologue, Hooper approaches Ryder with information about the house of Brideshead: "And a queer thing, there's a sort of R. C. church attached. I looked in and there was a sort of service going on—just a padre and one old man. I felt very awkward. More in your line than mine."

In this way the conflict between Hooper's unromantic view of Brideshead and Ryder's romanticism is begun, a conflict which continues throughout the story until Ryder climaxes it in one unmistakable statement:

> These men (romantics) must die to make a world for Hooper; they were the aborigines, vermin by right of law, to be shot off at leisure so that things might be safe for the travelling salesman, with his polygonal pince-nez, his fat wet handshake, his grinning dentures.

Thus the conflict of characters in *Brideshead Revisited* is not, as we would rightly expect, between Catholics and non-Catholics. *It is a conflict between romantics and non-romantics.* Author Waugh does not look upon his new-found religion as a body of beliefs and doctrine, but as a group of romantic symbols. To Waugh the Catholic faith means no more than a love for ancient things, for the color and pageantry of Browning's Renaissance. "I....had walked the streets of Rome in Genoa velvet and had seen the stars through Galileo's tube." And it was the streets of Rome, not the teachings, which drew this novelist into the Catholic Church.

We would not be hasty to criticize Waugh for his religion if through it he found the answers to the doubts which he so brilliantly expressed in his pre-conversion novels. But if the faith of Waugh as stated in *Brideshead Revisited* is indeed the Catholic faith, then Catholicism fails miserably to afford any comfort for the sinner. The only measure of solace to be found in *Brideshead Revisited* is the eventual conversion of Captain Ryder, who sees as he revisits the house of Brideshead a "beaten-copper lamp of deplorable design, relit before the beaten-copper doors of a tabernacle...burning anew amid the old stones."

The small flame relit signifies the undying flame of the Catholic religion, which outlasts the lives of all the members of the Brideshead household. But the flame is, as Donat O'Donnell points out, a defeatist symbol.

> Mr. Waugh's political forebodings and the form of his private myths...make his Catholicism something that is, in earthly affairs, dark and defeatist, alien to the bright aggressive Catholicism of the New World, as well as to the workaday faith of the old Catholic countries.

Donat O'Donnell, an Irish writer using this as his pen name, is evidently a Catholic. As such, his criticisms are even more valid than those of a member of a different church. And his comments on *Brideshead Revisited* are quite just. Catholicism, as portrayed in this novel, *is* defeatist, and offers no solution to life or death or anything which the sinner seeks to know.

Brideshead Revisited can be classed as another of those multitude of novels which are advertised as religious, but which fail to touch the core of Christianity, salvation through Jesus Christ. Nowhere in this novel does the author even approach the atonement of the Savior; he instead uses a symbol, the cross, which, though it certainly fits beautifully into Waugh's scheme of romantic symbolism, can give no true picture of either the Catholic Church or the Christian religion.

That the Church of Rome placed its stamp of approval upon *Brideshead Revisited* is no credit to Catholicism.

Rather it is an indictment against a so-called Christian Church which will endorse a volume that hides the true, deep faith of Christianity under a mass of pretty but unexplained symbols.

But it is by no means difficult to understand the attitude of the Catholic Church. Surely no church body would hesitate to claim this novelist, whom Woollcott once termed "the nearest thing to a genius among the young writers that have arisen in postwar England," as its own. Then too, the Catholic Church has never been averse to converting through the attraction of outward form and symbolism. The Latin mass, which no average worshipper can understand, the splendor and pageantry, the crosses and candles and altar boys—all are designed not to teach the principles of saving faith, but to impress emotionally, to attract as explorers attract natives with dime store baubles. Catholicism may draw more people through her cathedral doors than any other church, but we wonder how many of those people, like Evelyn Waugh, enter not to learn and worship, but to relish the pomp and red altar cloths and ornate decorations.

Evelyn Waugh has written a novel which may claim to be the brain child of a Catholic convert, but which, through its own witness, is clearly non-Catholic and definitely non-Christian. Waugh did not have a god, and the god he finally took to his bosom is a god of his own fashioning, a god of romanticism, symbolism; a god which offers no hope for life, no promise after death; nothing but a stone chapel, a beaten-copper lamp (still burning), and the flowing black and white robes of a priest.

When Luther Visited Our Congregation

By Charles E. Schmitz

HIS VERY APPEARANCE was impressive as he stood before the Lutheran congregation gathered to observe the anniversary of the Reformation. To most of those present, Dr. Walter Manuel Montano who had often been called "the Luther of South America," was simply "The Monk Who Lived Again" for his biography* was well known to them.

The pastor of the congregation had asked him to tell again the simple story of his escape from a Dominican Monastery, his subsequent conversion and his present activity as Director of the Western Hemisphere Evangelistic Association. For more than an hour the congregation of men, women and children leaned forward in their pews to catch every word of the dynamic representative of the cause of Christ in Latin America.

Dr. Montano, like the Luther of the Reformation, was born into a strict Roman Catholic home and community. His father was known as the "Kaiser" of the University in Cochabamba because of his strict insistence upon discipline in his classes for the future lawyers, doctors and priests of Bolivia. His highest hopes and prayers were that Walter, whose mother died soon after his birth, would be a priest. Like Martin, Walter was not so inclined until he had absolutely despaired of finding peace anywhere else, except in a monastery. Days and years passed quickly. Honors were heaped upon the diligent and sincere scholar,—but still no peace of heart or soul.

A bold decision to "escape" from the monastery was accomplished with singular daring for "escape" he must since upon entering the monastery he had signed away all of his personal rights and freedoms before a notary in order that he might enter into monastic life. In his escape his footsteps at four a.m. led to the house of a sincere "Protestant" who was amazed to find a fully garbed priest standing at his door in the early dawn asking, "Do not deceive me, have you found happiness and peace in your religion?" The missionary scarcely able to speak the language of the land carefully led the monk to a real experience of saving grace of the Lord Jesus Christ through faith in His righteous atonement for all of our sins. The Holy Spirit filled both men so that in tears for five hours they poured out their hearts in prayer and in listening to God's voice from His Holy Word. The priest knew much about Christ and knew many Bible verses, but now he met the Savior who gives life to all who come to Him in faith.

"In prisons often" aptly describes the experience of this modern combination of the experiences of St. Paul and of Luther. "But Christ stood by to strengthen him." He was denied by family and friends, banished from one South American country to another and finally to Central America. His prayer upon his conversion had been that God would send him "everywhere" in Latin-America preaching the Good News. Today it seems to him that by means of these deportations God answered his earlier prayers, and at government expense besides. The Western Hemisphere Evangelistic Association is the result of God's blessings upon his simple testimony.

Today he pictures South America as trembling on the verge of a great Reformation. Already in some countries large groups of clergymen have severed connections with Rome. The learned Doctor numbers Presidents and great statesmen among his closest friends. He prays and yearns for the day when respectable churches may be built by the Protestants in the big cities of South America to win those influential leaders for Christ and His Kingdom. To him this is a challenge for the Lutheran Church.

*B. H. Pearson: *The Monk Who Lived Again*, Life and Light Press, Winona Lake, Ind., 1945.

"Why Lutheran rather than some other Protestant denomination?" the former priest was asked. His reply was immediate. "For three reasons. First, the Lutheran Church has reverence in its worship which will appeal to the South American mind which the average Protestant mission now operative does not have. Secondly, the Lutheran Church is unswerving in its loyalty to the Word of God. Modernism can never get a start in the Lutheran Church or the pastor is no longer a Lutheran. Thirdly, the Lutheran Church will never compromise with the errors of Roman Catholicism."

There was still one more question which a Lutheran pastor would want to ask the Modern Luther of South America but we wondered whether it was the correct thing to ask at the moment. He anticipated our question by telling us that in 1944 he thought he was the only man who believed in the Real Presence of Christ in the Lord's Supper apart from transubstantiationism until he was told by a Lutheran friend that the entire Lutheran church was committed to the same doctrine of Scripture. By the same route that Luther had taken, Scripture alone, he had arrived at the same place four hundred and thirty years later. He added that on occasions he was unable to commune in "Protestant" services where the words of Christ were changed to mean "This signifies or represents the body or the blood of Christ." Our faith in the Lutheran doctrinal position was never stronger.

But before "Luther" left our Church he had a challenge to leave with us. Yes, he repeated again as he had publicly said so many times before, he would welcome Lutheran support for his work. He would serve Christ with the Lutheran Church in South America. Already his Western Hemisphere association had two Lutheran pastors on its Board of Directors. Young Lutherans in the congregation earnestly inquired whether they might be called of God to go to South and Central America. Would our Church support them if they went? Our prayers for South America are more earnest since this Modern Luther visited our congregation. We are praying for that day when the Lutheran Church of America gives more than token support to the cause of "Luther For Latin-America." Perhaps inside of a century or two the North American Lutherans will be ready for this momentous step.

The Story of an Armenian Family

BISHOP TIRAN, Primate of the Armenian Church in North America, today announced his support of a New York Supreme Court action, seeking the release in habeas corpus proceedings of three Armenian children placed through the Department of Welfare with two organizations maintained by the Catholic Charities in New York City.

The Bishop denounced the detention of the children, who are in the custody of the Mission of the Immaculate Virgin and New York Foundling Hospital. He said that the father of the children had sought in vain to get his children back, as the officials of these two organizations have wilfully and unlawfully refused to let the children go. This constituted an attempt the Bishop said to enforce the will of these institutions above the natural rights of a parent. "This effort to detain these three children of the Armenian Church in order to impose Catholicism upon them against the wishes of their parents is blatant violation of the principle of religious freedom and is repugnant from the standpoint of Christian morality," the Bishop declared.

The issue first arose, the Bishop said, when Hamportzoon Choolokian, sought to obtain the release of his boys, George 12, Albert 11, from the Mission and Alice 6 from the Foundling Hospital. Mr. Choolokian was one of the group scheduled to return to Armenia on November 1, as part of a repatriation plan, agreed to between the State Department and the Soviet Consulate. He had intended leaving on the Russian steamer Rossia with his family. When he disclosed his intention at the Welfare Department, he was informed that he would not be permitted to take his children with him "to Soviet Armenia." He was further informed that there were all sorts of technical objections raised against the release of the children to him, including the fact that Mrs. Choolokian was confined to a State hospital as a mental patient.

Because of his wife's condition and the fact that he had two other children at home to care for, Mr. Choolokian had several years before requested the Welfare Department to board his children as he could not personally care for them. Although the children were reared and baptized as Armenian Christians, and Mr. Choolokian did not wish to have their faith changed, they were placed with the two Catholic institutions. He had tried unsuccessfully to have them transferred from Catholic surroundings.

In the hearing before Supreme Court J. Edward Lumbard, Jr., in his private chambers, held the morning of November 1, Mr. Choolokian pleaded for the return of his children. In response to Justice Lumbard's question: "Now, why do you wish to go back to Armenia, now?" Mr. Choolokian declared: "I wish to go there because I got my whole family there. I bring my whole family. I going to be very safe, very happy, and my kids going to be very happy and very safe there." He further explained that he had a married sister and brothers in Armenia and

that they would help him to care for his children so that the whole family would be kept together, while here he had been compelled to board them with institutions.

After he was first rebuffed in his effort to get his children, Mr. Choolokian obtained the services of a lawyer, Samuel M. Blinken, who immediately took the matter up with the Welfare Department. Pressed by Mr. Blinken, they said they had to investigate what Mr. Choolokian had told them. Accordingly, the Welfare Department confirmed with the U.S. Government State Department that the Choolokian family were to be included in the repatriation group, and that they had received clearance for the departure. Mr. Blinken also took up with the New York State Department of Mental Hygiene the question of Mrs. Choolokian's discharge so that she could accompany the family to Armenia.

The State Hygiene Department, through Dr. Walter Pamphilon, investigated separately with the immigration and other authorities, and agreed to discharge Mrs. Choolokian to the care of the ship's doctor and nurse, who would attend to her on the trip. The state authorities did all they could to keep the family together, and kept their word by delivering Mrs. Choolokian in a private car to the ship where she was received.

As the question of the future welfare of the children had also been raised, the Soviet Consulate in New York, in the name of the Soviet Government, gave its guarantee in writing to the Welfare Department, that the children would receive the fullest care and attention after they had arrived in Soviet Armenia.

Secretary of the Consulate Leonid Fedoteov later testified before Justice Lumbard where he affirmed this guarantee in the name of his government, pointing out that such care was guaranteed by the Soviet Constitution and was a responsibility of the entire people of the USSR.

Finally, on Friday, October 31, the day before the ship was to depart, the Department of Welfare, having been satisfied as to all details, issued an order for the release of the children to Mr. Choolokian.

After being instructed by the Welfare Department to call for Alice at the Foundling Hospital and for the two boys later at the Mission, Mr. Choolokian attempted to bring them home. He then found out that despite the Welfare Department release, both organizations were determined to hold on to the children. They would not let them go, and all he could find out was that they didn't like where the children were going, and weren't satisfied that they would receive "proper religious" education.

Thus late Friday night, Mr. Blinken was compelled to sue out two writs of habeas corpus, returnable the next morning at 8:00 A.M. before Justice Lumbard, in an endeavor to enable the children to depart on the Rossia, scheduled to go at 10:00 a.m.

In the hearing before Justice Lumbard, Charles G. Coster an attorney, appeared on behalf of the two institutions, and interposed a defense that Mr. Choolokian "seeks to take said children into a foreign country presently operating under a system of law and education wholly different" from that in the United States. He also said that such a transfer of the children would not be good for them as they would not receive the same "spiritual" and other care as they were receiving here.

Mr. Blinken, Choolokian's lawyer, assailed the defense as "unheard of in American jurisprudence and without the slightest legal sanction." He pointed out that the two institutions were wrecking the Choolokian family, and that they were doing this without regard for the humanities but in the interest of their own ideology.

In denouncing the defense, Mr. Blinken charged that the defendants were seeking to impose their religious philosophy as an American concept of law and that this was contrary to the Constitution. He said: "This is not Japan where they had thought control. Even if a system of that kind existed anywhere else, it is not for us to emulate it." Declaring that the position of the institutions in breaking up the family was "essentially irreligious," Mr. Blinken said that we had no right to demand assurance of physical conditions in other lands, and that parents had a superior right above all others to their children and to the training of those children. In returning to Armenia, he said, that the entire family was renouncing American citizenship which was in accord with the repatriation arrangements made between the State Department and the Soviet Embassy.

During the course of the five-hour hearing, counsel for the two institutions repeatedly kept asking questions about religious training which the children would receive. Although the Court was informed that all Armenians have full religious freedom in Soviet Armenia, he was not satisfied. Bishop Nersowan stated that he will appear to testify when the hearing is resumed on Monday, November 17, before Justice Lumbard, as he knows from his own visit to Soviet Armenia that there exists complete freedom of religious worship and training for those desiring them.

When the Rossia departed on November 1, the Bishop held a public prayer meeting on the pier where he gave his blessing to the Armenians who were returning to Armenia.

The Bishop declared that he was sure the entire Armenian community would be aroused by the detention of the Choolokian children and that many other religious groups would support the fight to free the Choolokian children. He also announced the formation of an Armenian Committee of his Church, to pursue the case.

The Rift in the Flute

By C. B. Gohdes

(Dr. C. B. Gohdes, formerly professor of history at Capital University, Columbus, Ohio, is now retired and lives at Hagerstown, Maryland.)

WE RUN NO RISK of contradiction when we hold that the recent publication of the correspondence between Pope Pius XII and President Roosevelt, which has been followed by an additional exchange of letters between the same pope and President Truman, was largely actuated by the motive to justify the establishment of the Vatican embassy, for the maintenance of which both presidents have been taken to task by numerous official representatives of American Protestantism. The embassy purports to implement the cooperative efforts at the securing of universal peace and freedom on the part of the head of the largest church and of the ruler of the mightiest state. Why, then, oppose an establishment so salutary, apparently so adapted to its purpose?

Because the freedom and peace the pope dreams of achieving are not those visualized by the president, though the latter be unaware of the fact. The president, when voicing the aim of achieving universal freedom, means indeed the freedom defined in our American Bill of Rights, the four freedoms of the Atlantic Charter, whereas the pope, on record for denouncing our American Bill of Rights, has in mind the type of freedom defined in papal encyclicals. However, he fails to state that difference in his correspondence; and therein lies the deception. At the same time, in genuinely Jesuitical fashion, he so safeguards his statement that, when charged with the deception, he has an alibi. In magniloquent words Pius XII speaks of himself in his letter to President Truman as head of the Church of God, the custodian of eternal truth, which, for two thousand years, has striven for freedom and truth. Is he to blame if Americans, including our president, fail to understand that he does not mean by freedom that envisioned in the American Constitution, which he has condemned, but the submission of men to his authority as "head of the Church of God," whereby he secures for them what he designates as freedom from "error"? To the casual listener it may appear that pope and president play a harmonious duet, but the rift in the pope's flute will become painfully audible as we scan his record as freedom's champion in the history he has made, in the words he has written. The program before us is, accordingly, quite simple. We put to the test of history Pope Pius XII's claim, that his church, "the church of God and custodian of eternal truth," has spread truth and freedom for two thousand years; and then, when we gasp at his grandiose claim in the face of the sorry record, we scan his encyclicals for his definition of freedom. We shall find that his claim is true; but that, what he calls freedom would be enslavement to us.

I. THE POPE HEAD OF THE CHURCH FOR TWO THOUSAND YEARS?

Pius XII, in claiming for the papal church a championship of truth and freedom ranging over two millennia, takes for granted that his headship over the Christian Church is so well established in fact that the mere assertion of it is equivalent to proof. However, the papacy is not one of the divine gifts to men which have issued from the biblical fountain of truth. Granted, for the sake of argument, that Peter was the first pope, there is no evidence in the sacred record that either Peter or any other apostle had a successor. Moreover, no power was conferred by the Lord upon Peter which was not also conferred upon the other apostles. The rock upon which the Christian faith builds, the Bible definitively declares to be Christ. Why understand the episode narrated in Matthew 16 differently? The faith voiced by Peter builds upon the impregnable rock of Christ Himself. Impregnable when standing on Christ, failure is her lot when she allows Him to be supplanted by any man.

Nor is there any evidence, historically unimpeachable, that Peter ever functioned as bishop of Rome. Not even of his martyrdom in the imperial city is there indisputable proof, although its probability is admitted. The chief promoter of the Christian faith in Rome was Saint Paul, who would have been singularly unmindful of his inferior position by omitting Saint Peter from the list of brethren greeted by him in his Epistle to the Romans, had Peter been the bishop of Rome when that epistle was written. The catacombs of Rome, where Christian saints have slept for almost two thousand years, are remarkable for their wealth in Christian symbols, but pointing to Peter's headship of the Roman Church there is none. Whole centuries in their flight remain untouched by any mark of superiority attached to Saint Peter and his alleged successors. The Council of Nicaea in 325 peremptorily withholds its recognition of headship from the bishop of Rome, but resolutely affirms the divine headship of Christ. The Council of Constantinople in 381, though recognizing the head of the Roman Church as the ranking bishop, denies to him authority over the See of Constantinople.

If the authority of Scripture is to be decisive, the papal claim to headship in the church is utterly abortive. We have to take the pope's word in lieu of fact. If submission to such headship be fundamental, as Rome contends, is it not remarkable that, barring the forced reference to it in Matt. 16, the rest of Scripture which, in the Epistles as well as the Gospels, is fairly aglow with the truths really fundamental—the crucifixion and resurrection of the Son of God—makes nothing of the reputed headship of Peter in the Church? The erstwhile Catholic scholar Dr. Dennert, author of *Die Suenden der Paebste im Spiegel der Geschichte,* does not hesitate to dispose of the "Peter-the-Rock" episode in Matthew 16 as an intercalation. Though resort to such exegetical expedient is unnecessary, it is nevertheless significant that God's Word refers to the Roman fundamental—papal supremacy—so casually and meagerly.

In the absence of biblical evidence, the only rational method of accounting for the pope is to view him as the product of historic evolution. The reflection of the world capital's glory upon the Christian bishop resident there; signal services rendered to the cause of truth by decisions in harmony with Scripture in the early period of the development of the papacy; the overawing, by the Roman bishop's regal demeanor, of invading foes such as Alaric the Visigoth and Attila the Hun; the liquidation by the conquering Mahometan host of the rival bishoprics of Antioch, Jerusalem, Alexandria; the secession from the Church in the West of that in the East, centering in Constantinople: these historic incidents and others resulted in the recognition of the bishop of Rome as head of the western church. Usurpation did the rest; and—unconscionable fraud.

Yes, the claims of the Roman bishop to supremacy in the Christian Church, never a historic fact, are intricately and all but inextricably interwoven with fraud. Poignantly aware of the futility of dating back his claim to Saint Peter, what today every historic scholar recognizes as a forgery was perpetrated in the ninth century—the Pseudo-Isidorean Decretals, whereby the pope convinced an uncritical age that the powers exercised by him in the ninth century were his already in the beginning of the Christian era.

Even balder and bolder is the forgery by which the pope traced back to an early date his claim to sovereignty over a regal realm—the Donation of Constantine, a papal product of the eighth century. In this forgery the Christian world is told that Pope Sylvester cured miraculously emperor Constantine of leprosy, whereby the latter was touched to such profound gratitude that, lest he overshadow the head of the Church by his royal splendor, he would make Byzantium his capital, henceforth called Constantinople. These two clumsy forgeries, in which hardly an attempt was made to conform the language used to the era in which the documents purport to have been written, were duly incorporated in the digest of Canon Law authorized by the pope in the twelfth century, and henceforth the heads of the church drew upon what presently was recognized by the whole of Christian scholarship as a fraud. Many may be willing to give the pope an opportunity to exert himself in behalf of truth and freedom in the world's present state of confusion, but we submit that he compromises his standing as arbiter of truth and freedom when he demands acquiescence to his counsels on the ground of being, by right divine, "head of the Church of God, the custodian of eternal truth." In point of origin, he is merely a cleverly perpetuated historic accident. The early centuries of Christian history knew only a bishop of Rome, a dignitary of decidedly limited authority; nor was there ever a time when that bishop functioned as the primate of all Christendom.

II. THE POPE—THE INFALLIBLE CHAMPION OF TRUTH?

As "custodian of eternal truth" the pope is no less questionable. To Evangelical Christians the source of saving truth is the Bible and its Christ. From that source flowed at Pentecost—flows today—the power of the Holy Spirit to enlighten and to renew. So inexhaustible is this fountain of truth that no addition is required. So absolute is its claim to saving truth that every claim to saving power becomes abortive which fails to meet the test of Holy Writ. Every authority is false that conflicts with the authority of the Christ of the Bible. Wherever true to her commission, the Church stresses no authority but that of Christ.

Rome has changed all that. It assumes an authority above Scripture and beyond it. Instead of proving itself to be a product of Scripture, it makes Scripture out to be a product of the Church. Peter and the other authors of the books of the New Testament were leaders of the Catholic Church: thus the contention of Rome. By the same token, the present leaders of the Church may declare new truths as binding as those found in the Bible. When Leo XIII, on one occasion, was expostulated with for a decision rendered by him, he answered proudly: "The pope is as God on earth." Under the sway of the vicar of God, an appeal to Scripture possesses no finality. "As regards opinion," that imperious pope unhesitatingly avers: "Whatever *the Roman Pontiffs* have hitherto taught, *or shall hereafter teach, must* be held with a firm grasp of mind, and so often as occasion requires, must be openly confessed." What potentialities of destructive activity lurk in such papal source of continuous revelation can be conceived when we take these proud words in connection with the preceding ones in which the same pope ascribes to himself the right to absolute obedience in action: "If, in the difficult times in which our lot is cast, Catholics will give ear to this (the papal instruction), as it behooves them to do, they will readily see what are the duties of each in the matter *of opinion as well as action.*" What is that but complete totalitarianism?

Credited with being the product of a continuous divine revelation, the distinctively Roman dogmas do not impress the faithful as so many products of an arrogant mentality, not to be taken seriously by the intellectually

ature. No, such dogmas as the invocation of saints, the eneration of relics, the cleansing force of the purgatorial ame, the power of the priest to change the substance of ie bread and wine he consecrates into the actual person the divine-human Son of God, the power of the pope open as he wills the gates of purgatory, heaven, and ell, the vesting of such a notorious errorist as the pope ith infallibility in the sphere of morals and religious uth, the immaculate conception of Mary, etc., are to ie pope and his dupes as substantial and mandatory as hose for which there is unmistakable warrant in the achings of Christ and the apostles. In Rome truth con- nues to be revealed. Truth by fiat instead of fact!

It need occasion no surprise, therefore, that these bear- rs of new revelations impress the uninitiated as having ather broad views concerning the limitations of truth. n this category belongs the attempt of Gregory I to or- ain the mass as a purgatorial remedy. In all seriousness e transmits to posterity the statement that souls in pur- atory asked that the sacrifice of a mass to be made for hem; and that, this having been done, he was assured mmediately of its effectiveness. How many Catholics, when they purchase masses for their beloved dead, real- ze the fatuous antecedents of that mercenary practice?

When we understand that the Catholic Church takes itself in all seriousness to be the author of the New Testa- ment, we can appreciate the act of French dignitaries in ompleting the Bible when it was at long last issued by hem in their vernacular. When the new Bible was put n the hands of the people, it was found that the editors ad finished the Book of Acts—evidently an incomplete ecord—by adding from "tradition" the acts of Saint ohn down to his death; and to show that miracles did ot end with the apostles, the editors of the French Bible dded an account of the transfer by angelic agency to the ope's Italy of the home in Bethany of the friends of Christ—Mary, Martha and Lazarus, in time to escape esecration at the hands of the invading Turks.

All this goes to show that the pope's claim to be the ead of the Church of God, the custodian of eternal truth, or two thousand years, is subject to challenge. Papal ssues of "truth" tend to cancel out those of more demon- trably divine and apostolic origin.

That, in the present parlous state of the world, all men f good will should cooperate in the preservation of peace s true. But when one of the participants in this cooper- tive effort lays claim to a divine commission of leader- hip in the premises and to infallibility as his qualifica- ion for it, the enterprise will suffer from an initial weak- ness which will wreck it. The rift in the pope's flute pre- vents harmony. He is not head of the Church by divine appointment. He has not been head of the Church for wo thousand years. He is not a source of divine revela- ion. In the light of that revelation, the Vicar of Chri s shown up as an antichrist.

III. THE POPE THE CHAMPION OF FREEDOM FOR TWO THOUSAND YEARS?

WORLD PRIEST AND WORLD KING

To eyes not looking through the pope's glasses it would seem that the papal champion of freedom seeks to accomplish his purpose through the subservience of the secular government, an objective he incessantly endeavors to attain.

In 800 Pope Leo III restored the Roman Empire, henceforth called holy because Christian, by crowning Charlemagne as emperor on his own initiative. For the time being, however, the emperor's supremacy was not questioned. Prostrating himself before Charles, the pope was first to acknowledge submission. And the emperor made the clergy feel that they were his subjects by admonishing the pope to deport himself in a seemly manner, and the nuns to refrain from writing sentimental ditties. Presently, however, the popes developed an ideology which reversed the initial relationship. By degrees the mediaeval idea of world government developed, according to which the Holy Roman Empire was destined to become world-wide. There was to be a world-king—the emperor, and a world-priest—the pope. Every citizen in this world empire was to be a Christian, and every Christian a citizen of the world empire. The idea of one world is by no means new. May the present effort be more successful! Pope Leo's creation—the Holy Roman Empire—never comprised more than Germany and two-thirds of Italy.

PAPAL SUPREMACY BECOMES A HISTORIC FACT

As it turned out, the papal concept made a parallel government in the world state, which never passed beyond the embryonic stage, impossible. The temporal government being held to be secular, it was declared by the popes to be inferior and, hence, subject to the rule of the pope, the spiritual superior. Gigantic contests arose between the popes and the emperors. We have space to advert to but a few. During the feudal age the bishops were princes sometimes ruling over territories of regal extent. Naturally, since such rulers were in duty bound to perform military and fiscal duties toward the head of the Realm, the emperor insisted upon investing men to his liking with their secular-clerical office. The pope, on the other hand, insisted that it was for him alone to invest a bishop with his spiritual office and, incidentally, with his principality. Since this would have meant a vast papal domain in the Holy Roman Empire, the emperor, quite comprehensibly, refused to obey the command of the popes. Result? Gregory VII excommunicated Emperor Henry IV. Inasmuch as that involved the absolution from their oath of fealty to the emperor of the mighty princes under him, the proud ruler prostated himself on three successive days before the pope in the snow of the Alpine Castle of Canossa as a token of submission; not until shriven by the pope could he again wield his scepter without challenge.

In the next century, the thirteenth, we see Emperor Frederic Barbarossa, gifted scion of the Hohenstaufen

family, hold in Venice the stirrup for Pope Alexander III as a mark of subjection; and lest the world become oblivious of the significance of that humble act, a marker in the pavement commemorates it for the benefit of the passing generations. Students of history know that the Magna Carta, wrested from the vicious king John of England by his barons at Runnymede, is one of the deathless trophies taken in successive ages from tyranny. When, however, King John fed Pope Innocent III's dream of world empire by turning England over to him as a fief, the pope canceled the Magna Carta and excommunicated the barons. The king had become his vassal and was henceforth entitled to his protection. Nor did the king's depravity prevent him from obtaining it.

In the thirteenth century, when Edward I of England and Philip Augustus of France collected taxes from convents and the holders of bishoprics to finance the wars between them, Pope Boniface VIII excommunicated both for daring to tax his clergy. Three centuries later, when Queen Elizabeth of England, supported by parliament, established a church which failed to acknowledge the headship of the pope, Pope Pius V flashed the lightning of excommunication of its august ruler over the English realm; and when, in the days of Philip II, the pope's Franco in the sixteenth century, the Spanish Armada was launched against the island kingdom, the pope's blessing and promise of financial support accompanied it on the way to its doom under the impact of the blasts and crags of the North sea. If the states of Europe finally secured their freedom, it was not because the popes ever acknowledged any limits to their government, but because the new national states threw off the papal stranglehold by force. And it was force that ruled in the sway of the popes over souls.

FORCE IN THE SPREAD OF RELIGION

Leo XIII, indeed, emphatically spurns the imputation to his church of the employment of force in the gaining of converts. But even infallibility finds its scope restricted by an occasional fact. Thus, when England's great King Alfred had defeated the invading Danes, baptism was forced upon them at the edge of the sword; and if it was not at once spiritually effective, it proved an antidote to the Danes' excessive militancy, in that, with the Christians' magic upon them, their passion for fighting, for the time being, was at an end. A missionary of similar prowess was Charlemagne. When he had defeated the pagan Saxons, they were likewise given the choice between massacre and baptism, the latter being supposed to admit its recipients by the mere performance of it to the blessings of salvation in the Christian Church.

ROME'S HISTORIC TOOL-PERSECUTION

Have the incessant persecutions practiced by the Roman Church until estopped by the police power of the emancipated states any lesson for contemporary America? The Albigensians of Southern France in the early fourteenth century were perhaps as full of heresy as the pope's establishment itself. But was that any reason for loosing upon the unfortunate country the terror of a papal "crusade"? Lashed into implacable fury by the prospect of loot and land, the papal "crusaders" devastated the lands of the Albigensians with fire and sword until their heresy was virtually ended with their lives.

It is characteristic of Rome that when, in the sixteenth century, it managed to reverse the reformatory process, such success must be ascribed not to a superior message but to the application of force, ruthless and remorseless in its determination, satanic in the choice of its implements. Already during the lifetime of Luther the Roman religious monopoly was broken far outside the Teutonic lands in which it became the prevailing faith. The Austrian countries were impregnated with the evangelical leaven. Luther's doctrines carried conviction into the hearts of many Spaniards. The Evangelical writings spread through Italy. The Evangelical faith found lodgment in the heart of Ferrara's princess Renata. There was a time when the French cities and the French nobility were preponderantly under the influence of the Gospel faith. Throughout Poland, the altars of Rome with the sacrifice of the mass upon them were superseded by those dedicated to the Evangelical faith. In all these countries, the work of reaction succeeded by means of the Inquisition, staffed by the Jesuit and implemented with satanic instruments of torture.

The authors of the Holy Office, as the Inquisition was called, do not impress the historian as having made the achievement of freedom their object; nor was the Inquisition the prototype of modern libertarian movements. Any official who spared a "heretic" forfeited property and office. Any house sheltering a "heretic" was leveled to the ground. A party merely suspected of "heresy" was held in durance incommunicado. That noble instrument of liberty whereby a jailor's power over the accused is reviewed and can be checked by a court—Habeas Corpus—was not even a dream. It was for England's secular government to devise it, not the spiritual ruler—the pope. The suspect of heresy was not confronted by his accuser nor had he the right to subpoena witnesses in his behalf. Our Anglo-Saxon traditions, voiced by the Bill of Rights, protect the accused from the attempt to make him incriminate himself. But just that was almost the sole procedure of the Roman Inquisition. Instruments of torture so fiendish as to extract from the helpless victim the last quiver in the gamut of anguish, were used to make the accused admit whatever opinion or act was laid to his charge. The Bridge of Sighs in Venice is still haunted by memories of the opponents of papal authority who were led across it from the dungeon to the torture chamber, there to have their limbs drawn from the sockets as means of reconciliation with Mother Church. Beseeching men by the mercy of Christ to be reconciled with God ceased to be popular under the popes.

When the burning of a number of Evangelical subjects at Valladolid in 1555 signaled the subsidence of the tide of religious freedom which had begun to sweep over Spain, that land sank forever from the high estate that had become hers through the noble venture of Christop

er Columbus. The pope's influence was almost equally destructive to France; when, in the persecution under Francis I, three thousand Lutherans were slain, to be followed by the Waldenses of old Protestant renown; when, in 1572, the pope had a Te Deum sung in celebration of the massacre of many thousands of Huguenots in the night of Saint Bartholomew; and when, later, the lewd Louis XIV annulled the freedom guaranteed to his Protestant subjects by his large-horizoned predecessor Henry IV, the star of France ceased to be in the ascendant. Nor was France a lone example of decline through religious persecution. By the use of rack, stake, and exile the pope-ridden countries decreed their decline one by one.

FREEDOM FOR THE JEWS

And how about the Jews? Will *they* hail the popes as champions of liberty? If the Jews have shown themselves to be a most intractable race under the efforts to evangelize them, their hostility toward the Christian religion is in part the fruit of bitter memories. Of the many instances of Jewish persecution available, just a few, thoroughly characteristic of Rome in the heyday of its power, must suffice. Eugene IV wrote: "We decree and order that from now on, *and for all time,* Christians shall not eat or drink with Jews, nor admit them to feasts, nor cohabit with them, nor bathe with them....Jews are prohibited from erecting new synagogues. They are obliged to pay annually the tenth part of their goods and holdings. Against them Christians may testify, but the testimony of Jews against them in no case is of any worth."

Hitler followed high precedent in his treatment of the Jews, in that Pius IV decreed in 1567: "We order that each and every Jew of both sexes in Our Temporal Dominions, and in all the cities, lands, places, and baronies subject to them, shall completely depart out of the confines thereof within the space of three months after this decree shall have been made public."

THE WITCH DELUSION AND ROME

As "head of the Church of God, the custodian of eternal truth and guardian of freedom for two thousand years," the pope might have accorded protection to the most miserable group of victims throughout the long mediaeval night. I refer to the victims of the witch delusion; as for the heretic, the pope had for them nothing but the stake. Seldom did "infallibility" have a better opportunity to puncture an error born of ignorant fanaticism. However, instead of using even ordinary sagacity, Innocent VIII, a man of ill repute for his lewd behavior, showed himself as credulous as the intellectually least advanced. Accusing the "witches" of having sexual intercourse with demons, with incubi and succubi, he charged them with rendering barren through their sorceries vineyards, fields, pastures, and meadows, described the marks by which they could be recognized, and precipitated upon thousands of helpless men and women the venom of the Inquisition and the misguided multitudes to whom, to speak with Leo XIII, the pope was "as God on earth."

FREEDOM FOR THE PRESS

My arraignment of the papal church for its persistent assaults upon freedom as Protestants, especially Americans, understand it, would be incomplete did I fail to register the Index of Forbidden Books as one of the worst measures of papal reaction. When the works of Erasmus the humanist and those of the Reformers—Zwingli, Wiclif, Hus, Calvin and Luther, played havoc with the pope's power throughout the Roman Catholic world, the heads of the Roman Church such as the reprobates Alexander VI and Leo X, followed by Paul III and Paul IV, composed a list of books none of the faithful might read, except under pain of eternal death, a penalty automatically effective. Here was progressive freedom with a vengeance. The pagan Romans observed the legal maxim *"audiatur et altera pars"* (let also the other side be heard); but Christian Rome enforced the infra-pagan principle that no argument but one favorable to the papal cause dare to be heard. Here, however, infallibility skipped a beat. When Copernicus advocated the principle of heliocentricity, he was forthwith condemned and his writings were put on the Index. At long last, however, even the papal cranium could no longer keep out the fact that the earth moves around the sun instead of conversely. Never, when thus the necessity for revising the infamous Index arose, did any human being show such astuteness in sidestepping the duty of acknowledging error. This is the way Leo XIII puts it in his encyclical "The Prohibition and Censorship of Books": "Several prescriptions of the Index, which *appeared to have lost their original opportuneness,* the Church either abolished by decree, or, with equal gentleness and wisdom, *permitted them to grow obsolete."* In short, the works of Copernicus and others were quietly dropped. It takes a pope when eating crow to make it appear he is distributing turkey.

WHERE DOES FREEDOM COME IN?

Such being the pope's record as the purveyor of freedom, is his magniloquent claim that as "head of the Church of God, the custodian of eternal truth, which for two thousand years has spread truth and freedom," not a brazen falsehood with which he trusts to get by on account of the general ignorance of his record and encyclicals? No! to accuse the pope of lying in the premises would be an understatement. There is no word in our noble tongue which expresses such treacherous manipulation of language. The word "Jesuitism," which I herewith coin, might come nearest to the mark. Pope Pius XII, accordingly, specifies the spread of freedom as the aim of his church; the president specifies the same objective as the aim of his government. And the American people, reading the correspondence, applaud the harmony between the two eminent men. This is the aim of the pope and his bishops, though they know that their conception of freedom is the very opposite of that of the president. We call the use of such expedient duplicity or doubledealing; the Roman Church calls it mental reservation. In Jesuit-ridden Rome that is the thing! Says

the Jesuit Lehmkuhl: "The mental reservation is often anything but a lie. For this reason it is at times permissible and necessary, at times forbidden, to make use of it. By mental reservation we mean the suppression of the meaning of the words used *or their secret intent....* for the way in which the words are spoken....brings out their true meaning, *although not clearly or definitely.* However, that they are not understood by the hearer in their true sense, *is the speaker's intention, and rightly so,* and *it is admitted that they are perhaps misunderstood. Something,* of the truth accordingly *is withheld, which for good reasons often may and must be done."* Nor is there any law of God which the Jesuit does not similarly mishandle.

Now my reader begins to understand how, in face of his sorry record, the pope can speak of himself as "the head of the Church of God, the custodian of eternal truth, which, for two thousand years has spread truth and freedom." He does, but the truth and freedom he endeavors to spread have the mark of the Jesuit.

From his own encyclicals, I shall show in a concluding article that the pope's concept of freedom has not originated in historic fact but in the extraordinary papal construction of it.

The Reader's Viewpoint

Sir:

By way of introducing myself....I am not a regular reader of the Outlook. Last evening the October issue came into my hand by the kindness of a friend.

I liked the firm tone in "Lutheranism Today". The article "The Canon" by John O. Lang is very interesting and considering its brevity excellently presented. Thank you.

I was enjoying Dr. Goman's "Creation" also until I arrived at the paragraph 3 on page 301 where I was a bit disturbed by his reference to us as "reasonable creatures"; I determined to continue in the confidence that it was meant in the truly Lutheran usage. But I was shocked by his interpretation of the length of the creation days, finding that he did not proceed in that only sound way of letting Scripture interpret itself. "By this understanding of the word 'yom'....cannot be measured by our ways of reckoning duration" set me to wondering whether Dr. Goman had overlooked the fact that the author's (Moses') understanding of the extent of those days is really the Scripture's own interpretation of their length. Moses employed the terminology of his day. And surely, the Holy Spirit who inspired him to use right words in every sentence would have been very careful to give him a different term to use, if we were to understand what Dr. Goman claims.

The use of reason in this interpretation should certainly show that, if those days were "definite periods of time whose extent is not known to us", then the age of 930 years or Adam, given by the Bible, is not accurate, but to those 930 years must be added that undetermined length of Dr. Goman's 6th day in which Adam was created and the 7th day in which God rested.

"The real question". . .what is it? Is not the refusal to accept Scripture's own interpretation regarding creation days and the making of their length subject to unreliable reason a step toward making the redemption also subject to reasonable interpretation with the final result as quoted from that heathen Fosdick's lips (quoted in the same issue)? Will not that which is undone in one part soon undo also what is built up in another part of the believing hearts of Lutheran Christians who have read this article?

It seems to me that Dr. Goman has rendered the Church of Christ a distinct disservice. If you would be so kind as to let me have your reaction to my comment, or if Dr. Goman would, should this letter be given him, I shall be much obliged to receive correction.

Yours in Christ
W. P. Sauer, West Bend, Wis.

Sir:

. . . Wanted to tell you, too, how much I enjoy the Lutheran Outlook since you have taken over the editorship. It is a wonderful magazine and I hope it may be continued with increasing support and influence.

Cordially,
Paul A. Rempe, Bellevue, O.

NEW LUTHERAN STORE

Glamor and beauty for sales appeal—long an accepted principle in retail merchandising—is extended to the area of religious literature and church supplies in a new store opened recently in Omaha, Nebr.

The new store, the Book of Books Store, is owned jointly by two Lutheran publishing houses, the Wartburg Press, Columbus, O., and the Lutheran Publishing House, Blair, Neb. The venture represents an investment of more than $75,000. The store also will serve as a mail order outlet for the Wartburg Press, serving the western constituency of the American Lutheran Church.

Carl Ziegler, formerly of the Columbus concern, is manager of the store, which has been described as one of the most beautifully designed book stores in the country.

The store is completely departmentalized by the use of concave paneling with silhouetted lettering. Indirect lighting is used throughout the store. Departments are provided for biography, fiction, religious nonfiction, children's books, Bibles and testaments, altar ware, and visual education aids.

Wood paneling throughout is in blonde oak. Three aisles of specially designed display cases are provided. There is a picture projection room for demonstrating visual aids.

Surveying *the* Conference

American Lutheran

Columbus Churches Canvass

The Lutheran churches of Columbus, Ohio, joined other Protestant churches in making a thorough canvass of the entire metropolitan area of central Ohio with Columbus as the center. On November 9 a representative group of lay people and students made house-to-house calls seeking information for a religious census.

Unlike most canvass taking, the purpose was not only to get the information of church affiliation, but to really follow through in an effort to win the un-churched for Jesus Christ. There is following therefore in most of the churches a concerted effort to bring these people on the responsibility list of each congregation into active fellowship of the church. A real teaching mission will therefore follow, first among the membership of the congregations to train them to help with the lost, and secondly among those who have been out of reach of any church. Many of these individuals are displaced Lutherans who have not brought their letters of transfer from their home congregations when they moved their clothing and household effects into their new place of residence. This is the business of the church, to win them and keep them for Jesus Christ. This is the pledge of more than a few in the heart of Ohio, the capital city of Columbus. May Jesus Christ be praised!

United Evangelical

By H. Skov Nielsen

Testamentary bequests by the late Mrs. Sine Lovegren of Fresno, California, will add $24,000 to the synodical pension fund, $7,000 to the general fund and smaller amounts to several specified missionary and eleemosynary activities, inclusive also of the American Red Cross.

The Misses Marie and Dagmar Petersen, who served during the war years as missionary nurses in Greece and Manchuria respectively, have recently visited a number of our congregations, as well as Dana College, en-route through America, bringing our people first hand information about some of the terrible things they have witnessed. They are daughters of the Rev. Chr. Petersen, who served our church years ago and then returned to Denmark. Another missionary recently returned from the mission field is Miss Anna Bögh Madsen of Cedar Falls, Ia., who serves the Danish Missionary Society in China.

The corner stone of the new administration-Library building at Dana College was laid on October 26 in connection with Homecoming festivities of the school. The guest speaker for the occasion was Dr. Silas Andersen of Minneapolis, Minn., a son of the founder of the institution.

The Rev. John C. Romer, pastor of our mission church at Oaks, Okla., passed away on Sept. 17 after several months of suffering from a malignant illness. He was only 61 years old. His work has been temporarily taken over by Pastor emer. L. H. Kjoller. Three other pastors have recently been forced to retire from the ministry on account of failing health. They are M. L. Kirkegaard of Selma, Calif., Th. Henningsen of Laurens, N. Y.; and N. P. Nielsen of Laurel, Nebr.

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ON THE RELIGIOUS HORIZON

American Bishops Reject Tie With Moscow Patriarch

San Francisco—The Council of Bishops of the Russian Orthodox Church in America announced here it has rejected proposals by Patriarch Alexei of Moscow aimed at bringing the American body under the spiritual jurisdiction of the Moscow Patriarchate.

The decision was made public following an all-day session presided over by Metropolitan Theophilus of San Francisco, leader of the autonomous American Church, who declared that "under present conditions, it is not probable that we will be able to meet the terms of the Mother Church in Moscow."

The bishops' verdict came twelve days after Metropolitan Gregory of Leningrad and Novgorod had left New York for the Soviet Union after having spent more than three months in the United States as the personal envoy of Patriarch Alexei. He had been empowered to effect a reconciliation with the American Church provided agreement could be reached on the crucial question of autonomy.

According to the bishop's council here, Patriarch Alexei is not prepared to accept the degree of autonomy demanded by the American Church. It was said the Patriarch seeks not only the Church's spiritual allegiance, but control over the appointment of its metropolitan, or ruling bishop, and over its material possessions.

Meeting with Archbishop Leonty of Chicago, Bishop John of Sitka, Alaska, Bishop John of Brooklyn, N. Y., and Bishop Nikon of South Canaan, Pa., Metropolitan Theophilus asserted that "the Mother Church wants too much authority, and we must do nothing to jeopardize the American citizenship of our people."

The metropolitan made it clear that what might appear to be essentially an ecclesiastical problem was "complicated by delicate overtones of international relations." He said he and his fellow prelates "'fear that the influence of the Communist Party dominates the Moscow Patriarchate."

Speaking to reporters after the bishops' meeting, Metropolitan Theophilus, who is 74 and is recuperating from a serious illness, recalled that the Russian Orthodox Church, which first came to America in 1763, broke away from the Church in Russia after the Revolution of 1917.

"Since 1932, however, when American public opinion toward Russia began to soften," he said, "the hope of returning to the fold has flared again and again, but we are still unable to reunite under the terms offered us."

The San Francisco meeting marked the second time that the American Church Council has weighed the question of reconciliation with Moscow. Meeting in Chicago two years ago, the bishops debated proposals laid before them by Archbishop Alexei of Yaroslavl and Rostov, who preceded Metropolitan Gregory as an emissary of the Moscow Patriarchate. At that time, the bishops announced they would postpone final decision for two years.

According to Orthodox officials here, the last word on reunion with Moscow does not lie with the Council of Bishops. The issue will not be finally and canonically decided until it has been laid before the sobor, or general council of the Church, a body composed of bishops, priests and laymen.

The next sobor is not due to take place until 1949, so that the way is still open for fresh attempts at reconciliation should Patriarch Alexei decide to modify his demands.

At the conclusion of their sessions, the bishops sent a message to the special Senate Committee on Displaced Persons appealing for aid in getting safe domicile for Russian Orthodox in Europe, estimated to total as many as 2,700,000.

Seating of Dutch Cardinal Stirs Controversy

The Hague—Protestant newspapers here have criticized the exclusive seating of Johannes Cardinal de Jong, Archbishop of Utrecht, at a recent ceremony when the Princess Juliana took the oath as Regent. Cardinal de Jong's chair stood alone behind a row reserved for the Council of State.

The Amsterdam Daily Trouw asserted there should have been other chairs alongside the Cardinal's.

"On these chairs," it said, "should have been seated the representatives of the Protestant Churches. We do not know the reason why these other chairs were not there. Was it the fault of the Church? Was it the fault of those who organized the ceremony?

"In any event, what happened was strange. All Christian Churches have equal rights according to Netherlands law. Therefore even the appearance of a special position for any one Church should be avoided."

In a statement intended to clarify its reasons for the seating arrangement, the government, a coalition of the Catholic People's Party and the Labor Party, declared:

"Cardinal de Jong was not invited as a Church dignitary but as the holder of the Grand Cross of the Order of the Netherlands Lion. From this it follows that the Cardinal's seat did not fall into the same category as the invited Church representatives.

"Moreover, the Cardinal's seat ranked ahead of the other holders of the Grand Cross because he is considered a prince of royal blood according to international protocol. The ceremony was arranged in accordance with this protocol."

The government's statement was regarded as unsatisfactory by the Calvinist Nieuwe Haagsche Courant.

"If the Cardinal had been seated with the holders of the same Order—an Order he completely merits—no one would have taken offense, the paper said. "But apparently he was present as 'a prince of the royal blood,' and that, in our opinion, cannot be seen apart from his Church function."

Het Binnenhof, Catholic daily here, replied:

"It is not worthy of the Protestant papers to make an issue of the Cardinal's position, which is in accordance with centuries-old protocol.

Federal Council Leader Urges Increased Interfaith Cooperation

New York—Increased cooperation between Protestants, Roman Catholics, and Jews in solving problems of common concern was urged here by Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, before ministers and educators of all faiths attending the opening meeting of the Institute for Religious and Social Studies.

Asserting that while the "necessity for a common front of religious forces should not beguile us into a superficial idea that there are no religious differences that matter," Dr. Cavert stated "they are of much less moment than the underlying unity which is theirs who share a common faith in God."

Differences in certain matters, he added, must not be allowed to stand

the way of "cooperation in other matters in which a substantial agreement really does exist."

The Federal Council leader proposed four levels on which the three faiths should combine their efforts:

First, the simplest level—working together in matters of civic and social concern, such as the raising of community funds.

Second, a higher level—cooperation between ecclesiastical leaders who unite on some common platform such as the Interfaith Pattern for Peace issued by over 100 religious authorities during the war.

Third—a still higher level—joint action between religious agencies, closely related to the churches, for continuous cooperation in various forms of social work, for instance, "the way in which the YMCA, the National Catholic Community Service, the Jewish Welfare Board and other bodies worked together in the U.S.O."

Fourth—the highest level—official cooperation of the religious bodies themselves in making pronouncements on socio-economic issues.

Dr. Cavert warned, however, against cooperation based upon 'bland neutrality in the face of important differences."

"We shall make no worthwhile progress in inter-religious cooperation by pretending that differences are neither unreal or unimportant," he said.

"Indeed, the kind of wishy-washy indifference, bereft of any positive convictions, which often passes for tolerance, may be quite as hurtful in the long run as intolerance itself. What tolerance, in any significant sense of the word, involves is not a spineless neutrality but my recognition of the other man's right to do his own honest thinking as I do mine and my readiness to respect his integrity even if his conclusions are different from mine.

"We must get over the spiritual laziness that makes us avoid a frank facing of our differences. It must be clearly understood that no group is expected to give up any part of a faith that is meaningful to it. Let each group bring with it its full inheritance of insight and conviction, at the same time commiting itself to a patient effort to understand the genius of the others."

"In such processes controversies will, of course, arise. But there is no reason why Jews and Christians, Catholics and Protestants, should shy away from the controversial aspects of their relationships, provided they are really trying to understand each other and not merely to score debating points against each other."

Dr. Cavert urged each group to state its case positively and constructively, without resorting to name-calling "and the use of such gratuitous epithets as 'fascist' or 'bigot.'"

"There is such a thing as fascism," he said, "but it is not fascism for American Catholics to believe that the Church should have an authoritarian administration under a hierarchy. There is such a thing as bigotry but it is not bigotry for American Protestants to hold that public funds shall be used only for public schools."

If religious groups dissipate their energies in needless competition with each other, Dr. Cavert concluded, "they will not be strong enough to win the day against forces that oppose them all. More serious, they will not convince the general public that they have a crucial role to play in the building of a sound national life."

Proposes Investigation of Immorality in Movies

Chicago—The Christian Advocate, national weekly organ of The Methodist Church published here, has called upon the House Committee on Un-American Activities to review Hollywood-produced movies whose "frank and unabashed propaganda" it charged is undermining and demoralizing the American way of life.

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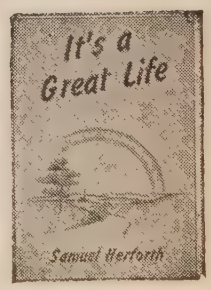

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In an editorial entitled "The Real Reds," the Advocate said:

"If the Un-American Activities Committee really wants to discover what the moving picture industry is actually doing to the decent, the honorable, the truthful, and the upright qualities in American life, let it look at the pictures themselves."

The Methodist publication charged that in the movies:

"Prostitutes are being glamorized, rakes are made to appear respectable, little or nothing can be undertaken without the aid of a cigarette, all social recreation must be saturated in alcohol, the marriage vow is nullified, domestic relations are made a mockery, nudity is applauded, inanity is glossed over with technicolor, jungle ethics are paraded before our children, decency is made to appear dull, Protestant clergymen almost without exception are represented as simpletons, sacred things are made common, and sobriety is ridiculed."

Quakers Accept Nobel Prize With 'Humility'

PHILADELPHIA — The American Friends Service Committee, co-winner of the 1947 Nobel Peace Prize, accepted the award here "in a spirit of humility and with the earnest promise that it will inspire the Committee to further prayerful efforts toward peace and understanding."

The Committee, first American religious group to receive the award established in 1901 under terms of the will of Alfred B. Nobel, Swedish scientist and inventor of dynamite, was named together with the London Friends Service Council. The prize is worth about $40,000.

Clarence E. Pickett, executive secretary of the Committee here, stated that his organization had shared with the London Friends "many efforts in past years and it is with gratitude and hope that we share with them this recognition of our mutual endeavors."

Pickett announced that Dr. Henry J. Cadbury of Harvard, Committee chairman, had been invited by the Nobel Committee of the Norwegian Parliament to come to Oslo to receive the award on December 10 and to lecture there on the work of the Quakers.

Best known for its child-feeding programs through the world, the committee has a membership of 597 persons, only 32 per cent of whom are Friends. More than 85 per cent of the support for its work comes from non-Quaker sources.

Since World War I the Quakers have administered $60,000,000 for relief in more than twenty devastated countries. The relief was given on the basis of need and without regard to creed, nationality or political belief. The Foreign Service section of the Committee is currently carrying on relief and rehabilitation work in eleven foreign countries with a budget of nearly $7,000,000.

A meeting of the directors of the Committee will decide what is to be done with the prize money.

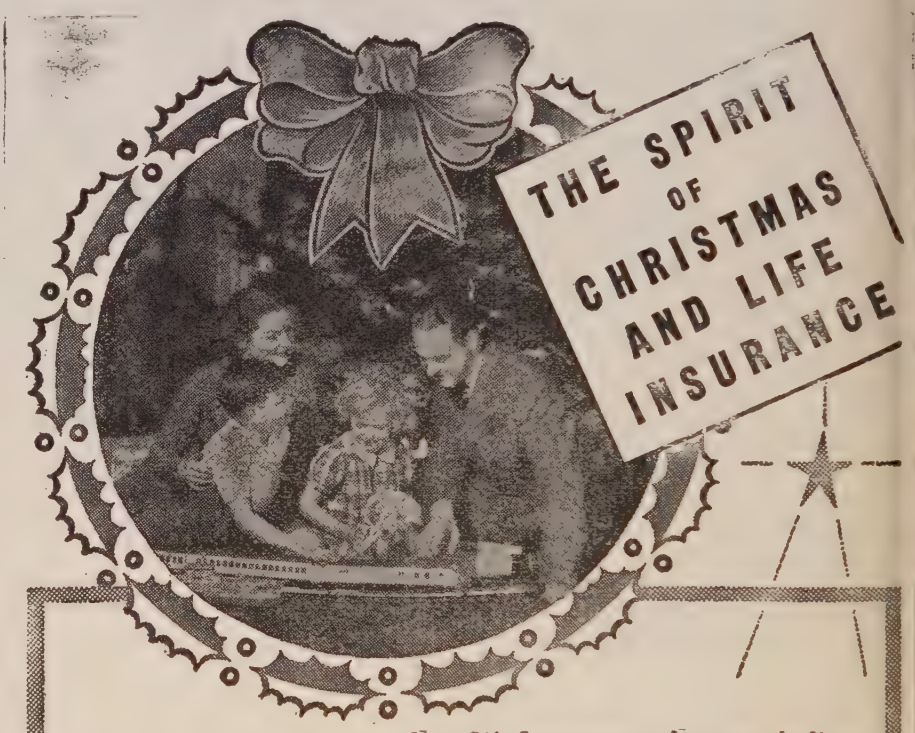
"It will almost certainly go into foreign relief," said Rufus W. Jones, one of the founders of the Committee thirty years ago, and now professor-emeritus at Haverford College.

He added that the award came as "rather a surprise, although I knew the prize committee had us in mind."

Prof. Jones expressed belief that the work of the Friends in devastated Finland had probably decided the Nobel prize committee, which is composed of members of the Norwegian Parliament.

"I know that all the Scandinavian countries were impressed by our work in Finland," he said. "We have had pretty nearly the whole charge of relief there. The whole northern part of the country was practically destroyed. We went over with food and clothing for them years ago and dressed the children for school."

Dr. John R. Mott, world renowned evangelist who aided in founding five world church and missionary organiz-



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novah's Witness in espassing Case

RICHMOND, Va.—Judge John L. In- am of Hustings Court has taken un- r advisement a case in which a rep- entative of Jehovah's Witnesses is arged with trespassing because he nt above the ground floor of an artment house to distribute litera- re in violation of an apartment regu- tion.

The case is that of a 26-year-old chmonder, Dan Leroy Hall, listed as minister of the religious group, who as arrested on an upper floor of an artment building and who was fined in Police Court on the trespassing arge. The case was appealed to the gher court, and Hayden Covington, tional legal counsel for Jehovah's itnesses, came here to represent Hall.

According to testimony, the apart- t house management had issued a gulation forbidding an outsider to above the ground floor to see a nant until the tenant had given per- ission for the visit. Hall and four her persons had gone to the upper oor to distribute literature without aving secured definite permission om the tenants, according to the tes- mony. (The other four were ar- sted but the Commonwealth later ropped all but Hall's case.)

Mr. Covington told the court that the partment house management's regu- ation imposed "an unreasonable bur- en against the fundamental freedom f speech."

M. Wallace Moncure, Jr., attorney, rguing for the prosecution, said "a ome is a man's castle" and he has the ight to impose restrictions as to who hall enter.

"If the time ever comes when any roup of people can't band together nd move into a cave or anywhere lse and say, 'We don't want any min- ster of the Gospel,' then freedom has one from Virginia," Mr. Moncure de- lared.

ury Finds Congregation Guilty f Boycotting Member

WOOSTER, Ohio — A jury of nine men and three women held here that a religious sect may not impose a boy- cott or otherwise interfere with the civil rights of a member of its congre- gation.

The ruling came when the jury granted a 33-year-old Amish farmer, Andrew J. Yoder, $5,000 damages a- gainst four church officials who had expelled him.

Yoder had sought $40,000, holding he had been damaged by that amount through the mite or boycott that had been imposed against him, making him a virtual outcast among his old friends, relatives and neighbors.

Because of the boycott, he said, he could not sell to, buy from, eat with or otherwise deal with any member of the Amish community among whom he had been born and raised.

Testifying in his own behalf before a crowded courtroom, Yoder declared that when he visited at the home of his old friends, he had to eat alone in the basement.

"I felt like a dog eating out of a pan," he asserted.

The trouble arose when Yoder, contrary to the rules of the Amish church, purchased an automobile to transport his ailing daughter to and from a doctor's office.

Use of an automobile is forbidden by the strict Amish sect.

When Yoder bought the car, church officials said, they were within their rights in imposing a social and business boycott and in expelling him from the church. In support of this

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contention, the officials pointed to a rule of the Amish sect which has been in effect for 315 years.

Speaking in his own behalf because Amish regulations forbid the employment of attorneys, the leader of the defendants, Bishop John W. Helmuth of Beach City, held that Yoder had broken "a confession of faith which stands before God."

"I feel sorry for the affair," he said, "as I do not like to have church matters brought into court but I hope to keep our religious freedom."

The jury, however, seemed more impressed by the closing statement of Common Pleas Judge Walter J. Mougey who held there is "no granted right" in the Amish church articles of faith which gives officials "any authority to exercise control over the congregation."

"When one puts his belief into practice and interferes with civil rights of another, it is unlawful," he continued. "No person has the right to interfere with civil rights of another and then claim immunity because of religious practice."

Earlier George Barnard, attorney for Yoder, had told the jury they "must decide whether progress shall be stopped because a few people go back 315 years and try to invoke on our form of government the curses of an ancient age."

"To the Amish of this community who want to be Americans in the truest sense of the word, this case is life or death," he concluded.

Defendants in the action, beside Bishop Helmuth, were Ministers Isaac I. Miller of Apple Creek and John J. Nisley of Fredericksburg, and Deacon Emanuel D. Wengard of Beach City.

Clergy Named to Commission on DPs

ST. PAUL, Minn.—A 10-man commission, including five clergymen, has been appointed by Gov. Luther W. Youngdahl to determine how many displaced persons from Europe might be resettled in Minnesota.

Clergy members are Dr. T. F. Gullixson, president of Luther Theological Seminary, St. Paul, and vice president of the Evangelical Lutheran Church; the Rev. James Byrnes, Minneapolis Roman Catholic pastor; Dr. Richard C. Raines, Minneapolis Methodist minister; the Rev. Frank W. Curtin, director of St. Paul archdiocesan bureau of Catholic charities, and the Rev. E. B. Globe, Minneapolis, representing the Lutheran Mission Synod.

In appointing the commission, Youngdahl said:

"On my own part, I should be happy to invite all so-called and mis-labeled 'displaced persons' of Europe to come to Minnesota, feeling confident that this state and the land would be enriched by their residence here.

"However, common reason and good sense dictate that we withhold the exact number to be invited until such time as a committee of able men of this state representing church, labor, agriculture and welfare have the opportunity to make a study of the situation.

"We in this state are second and third generation pioneers of the northwest, and we can understand and feel a kinship for these new pioneers, the 'delayed pilgrims' of the twentieth century. I am told that some thousands of Minnesotans have relatives or kinsfolk in the displaced persons' camps whom they seek to have rejoin them here.

"The funds exist and the enthusiasm prevails for their immigration. Just how many thousands we do not know and I create the Minnesota commission on resettlement of displaced persons to discover this figure. That will be their first task.

"Later, after Congress passes suitable legislation to make possible the

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try here of these people, we will study the problem of their reception and resettlement in detail. If necessary, we shall recommend to the state legislature a study of the rural aspect and appropriate legislation dealing with this problem."

Maryland Legislature Passes Bus Bills

ANNAPOLIS, Md.—A bill permitting transportation on public school busses of children attending parochial schools in Anne Arundel County, Md., was passed at a special session of the Maryland legislature here.

The bill, introduced in the General Assembly by the Anne Arundel county delegation as an emergency measure, did not refer to parochial schools as such, but simply as "non-profit schools." It was passed by a three-fifths majority of the two houses and promptly signed by Governor William Preston Lane, Jr.

The bill authorized the county commissioners to levy and appropriate annually sufficient funds to defray the costs incurred by carrying into effect its provisions and for establishing new bus routes if, in their discretion, they were deemed desirable, and for the purchase of additional busses if needed.

Another bill, passed at the same special session of the legislature, permitted the school board of Charles County to change its bus routes if necessary in order to transport children to and from schools, not receiving state aid.

At the regular session of the General Assembly earlier in the year, a bill had been passed permitting the use of public school busses for transportation of children to and from parochial schools in Charles County. Bills were also passed at the regular session making the same provisions for Cecil and Prince George counties, though, in both cases, the schools were simply referred to as "certain schools" or as "non-profit schools," or as "schools not receiving state aid."

Transportation of children to and from parochial schools on the same busses provided for public school children has been in effect for several years in St. Mary's, Baltimore and Howard counties, bills providing such transportation having been passed at earlier sessions of the General Assembly.

British Catholics Press for Repeal of Titles Act

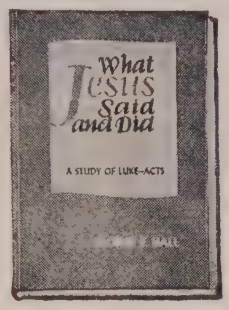
LONDON — Roman Catholic leaders announced here they are planning "determined steps" for repeal of the Ecclesiastical Titles Act of 1871 which earlier had caused the Home Office to exclude British Catholics from presenting a loyal message to King George on the occasion of Princess Elizabeth's marriage.

The announcement came after a Catholic deputation headed by Bernard Cardinal Griffin, Archbishop of Westminster, had been permitted to present a loyal address, through the intervention of the King himself, who thus upset a precedent established nearly 100 years ago.

Church spokesmen declared they were "gratified" by the official recognition given the deputation, but said they are going ahead with plans to have the Titles Act removed from the statue book. The act excludes recognition of the territorial titles of Catholic bishops.

It was stated that, as a first step, Kenneth Pickthorn, M.P., will present a repeal petition to Prime Minister Attlee signed by Catholic chaplains, dons, lecturers and about two hundred undergraduates of Cambridge University. The petition declares that the act, "by casting a stigma upon Catholics is an affront to a considerable proportion of His Majesty's loyal subjects."

Presentation of the Catholic loyal address took place in the throne room of Buckingham Palace at the same time that addresses were made by the



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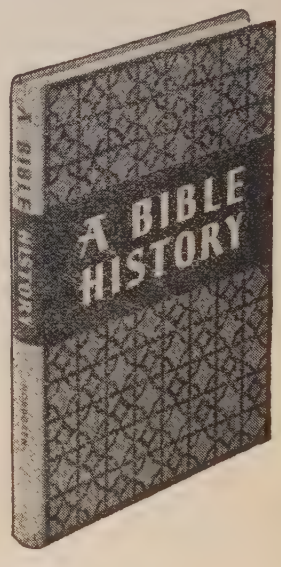

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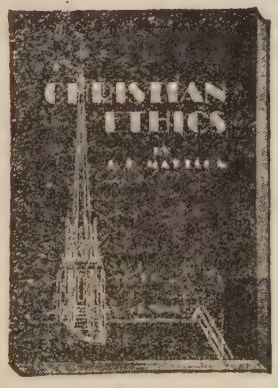

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Archbishops of Canterbury and York. It was the first appearance in modern times of a Catholic group among the "privileged" bodies permitted to offer official congratulations to the British monarch on an occasion of national rejoicing.

Meanwhile, a gift from Pope Pius XII to Britain's heir apparent—a twenty-four piece Dresden porcelain tea set—arrived at the palace. It was accompanied by a personal letter from the Pope to Princess Elizabeth.

Polish Bishops Charge Campaign Against Church

CZESTOCHOWA, Poland—Existence of "a carefully directed and hidden struggle" against the Roman Catholic Church in Poland was charged here by this country's Catholic bishops.

Meeting at the Shrine of the Holy Virgin, the prelates issued a pastoral letter which assailed the Communist-supported Warsaw government for what they said was severe censorship of the Catholic press. The bishops also called for the abolition of "baseless and unnecessary limitations on civil rights."

The pastoral letter asserted that Catholics were subjected to pressure "to join political parties with principles in disagreement with the holy faith."

In what was apparently a reference to the Communist-controlled Workers Party, which holds the leading position in the Polish government, the bishops declared that Catholics were threatened with the loss of their jobs if they failed to join a certain political party.

Deploring the "contemptible attitude" of pro-government publications, which "made fun of religious ceremonies, Christian customs and usages," the pastoral letter urged Catholics not to buy such newspapers.

Priests were quoted as saying they were unable to speak freely in their sermons for fear of arrest by the Polish security police.

Austrian Protestants Seek Equality with Catholics

VIENNA—Relations between Protestant churches and the new Austrian government was the keynote topic here when the General Synod of the Evangelical Church in Austria opened its first meeting since 1931. The initial session lasted three days, and it was agreed to hold the second session in May of next year.

It was announced that a proclamation will be read in all Evangelical Churches on Reformation Day, Sunday, November 2, exhorting congregations to offer prayers that the Church "may enjoy complete freedom in its activities and be independent of state control."

Presided over by Bishop Gerhard May and attended by presidents of the Lutheran and Reformed Synods which represent the two confessional elements in the Church, the meeting repeated demands for legislation which would give the Evangelical Church the same legal status and recognition enjoyed by the Roman Catholic Church in Austria.

This demand was first made at the last Synod in December, 1931. At that time, the Synod asked for a law to supplement the imperial decree of 1861 which granted equality to the Protestant churches but "in practi brought them little advantage."

The meeting specifically urged tha while the state should take note of d cisions of the Evangelical Church High Consistory Court, the latter bod should not be under obligation to o tain government sanction for its ac The consistory court, it was asserte should not be a government authorit but be exclusively subject to the bish op, thus guaranteeing independen from the state.

A report presented to the Synod the High Consistory reviewed develo

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nts in the past sixteen years, includ- interviews between Church leaders l government authorities in regard the status of the Protestant denom- tion.

t was disclosed that interviews were ained by church leaders with Presi- nt Karl Renner and Chancellor Leo- ld Figl both of whom "fundamental- approve" the demands by the angelical Church for full equality d freedom.

The report also revealed that a okesman for the Ministry of Educa- n acting on behalf of Minister Felix urdes, also of the People's Party, had proved the appointment of a high inistry official to serve as "trustee" r the Protestant churches. This pplementary law in regard to Pro- stant churches would "depend upon gotiations with the Vatican in re- rd to the concordat with Austria."

Subsequently, Vice Chancellor Adolf haerf, of the Socialist Party, an- bunced he would support the Protest- nt demand, "as he could not approve, om his point of view, a superior atus for the Roman Catholic Church Austria."

According to the Consistory's report, he interviews with government lead- rs resulted in the speedy authoriza- on of four superintendents appointed is year to the areas of Vienna, Low- Austria, Styria, and Carinthia, thus nabling them to participate officially the Synod meeting.

In a statement following the opening ession of the Synod, Bishop May de- lared that "all these interviews have rved to relieve to a great extent ensions between the Evangelical hurch and the government, and have ncouraged hopes that the Church's emands will in time be realized."

A special conference of superintend- nts held during the Synod session nnounced that Sunday, November 16, ad been resignated as Prayer and Re- entance Day, coinciding with a simi- ar observance to take place in Roman atholic churches.

Congress Urged to Speed FEPC Law

Washington, D.C.—Responsibility for ction to insure fair employment prac- ices is put squarely up to Congress by he Report of the President's Commit- ee on Civil Rights, it was asserted here by the Rev. Allan Knight Chalmers and A. Philip Randolph, co-chairmen of the National Council for a Permanent FEPC, which is strongly backed by many religious leaders.

Their statement, released by the Na- ional Council here shortly after the President's Committee on Civil Rights made its report, is given in full as follows:

"The President's Committee on Civil Rights have performed a major public service. Its members deserve the commendation of all Americans for their clear sight, their moral courage and their practical recommendations.

"They have stated the moral and economic reasons for fair employment practices, enforced by law, with unanswerable logic and force.

"Under the heading 'The International Reason,' they have set forth the additional urgent need for action to deprive totalitarian critics of the basis for charges that our democracy does not practice at home the principles of freedom and equal opportunity it preaches abroad.

"Declaring 'the time for action is now,' they unanimously recommend the enactment of permanent fair employment practices law legislation which corresponds to the provisions of the

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Translated by BERNHARD H. J. HABEL

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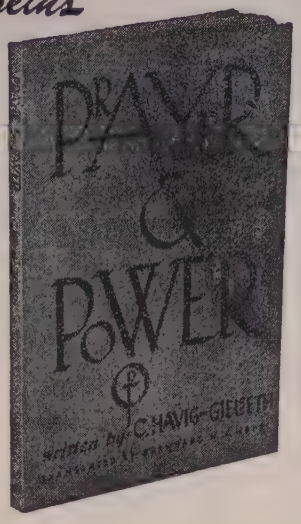

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tical business and labor leaders as well as distinguished religious, education, minority and civic spokesmen, has come up after months of study and public hearings with findings and recommendations which powerfully document and reinforce the case for fair employment. This will give new determination to the fight for a permanent FEPC which the National Council for a Permanent FEPC and cooperating religious, labor, minority, civic and welfare organizations have been carrying on for the past four years.

"President Truman has repeatedly urged enactment of a permanent FEPC law. But Southern Democrats have used the filibuster and the threat of filibuster to block consideration.

"Three long years ago, the Republican Party, in its 1944 platform, pledged its representatives to the enactment of a permanent FEPC. Today, state FEPC laws similar to the Ives-Chavez Bill are working successfully in New York, Massachusetts, New Jersey and Connecticut.

"Now, with the Republican Party in control of both Houses of Congress and with enough Democratic Senators from states outside the South ready to vote with the Republican majority for cloture, the Report of the President's Committee on Civil Rights puts the responsibility squarely up to Congress—and to the controlling Republican majority in both Houses.

"The Committee, President Truman, the Republican Party, leading candidates for the Republican nomination for the Presidency and the conscience and self-interest of America support the demand for enactment of a Federal law against discrimination in employment.

" 'The time for action is now.' "

Court Backs Right of Jehovah's Witnesses to Hold Meetings

St. Louis, Mo.—The United States Circuit Court of Appeals ruled here that Jehovah's Witnesses had a right to hold a series of meetings last year at Lacona, Iowa. The Court also granted the Witnesses an order to obtain an injunction against Lacona city officials who had blockaded roads and highways leading into the town to prevent the meetings.

By its decision, the Circuit Court overruled Federal District Judge Charles A. Dewey of Des Moines, who had dismissed the Witnesses' attempt to enjoin Warren County and Lacona authorities from interfering with the meetings.

The road blockade had been thrown up after the first of the meetings had resulted in fisticuffs.

The Circuit Court's opinion, written by Judge John B. Sanborn of St. Paul, Ives-Chavez Bill against Discrimination in Employment now awaiting final action in the Senate Labor and Public Welfare Committee and pigeonholed in the House Labor Committee.

"While recognizing the need for educational machinery, the members of the Committee unanimously urge court aid in the enforcement of cease-and-desist orders to be issued when the Commission's efforts at mediation and conciliation do not bring about a change from discriminatory to fair employment practices.

"A committee of Americans of both major political parties, including prac- Minn., held that the Witnesses were entitled to a decree that they have a right to hold meetings without molestation and permission of the town council. He added that the blockade action denied the group its constitutional rights.

"The theory that groups of individuals may be deprived of the constitutional rights of assembly, speech and worship if they have become so unpopular with, or offensive to, the people of a community that their presence . . . is likely to result in bloodshed is interesting, but somewhat difficult to accept.

"Under such a doctrine," the opinion continued, "unpopular political, racial and religious groups might find themselves virtually inarticulate."

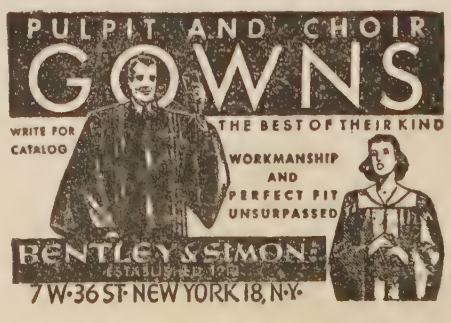
In reply to a claim by Lacona authorities that war veterans from neighboring towns had threatened violence, the court declared:

"There is certainly no presumption that ex-servicemen of normal mentality are in the habit of threatening religious meetings by violence no matter what they think of those who hold the meetings."

Charles E. Sellers of Des Moines, a spokesman for the Witnesses, said the Circuit Court decision was "of greatest importance to us."

"Groups not only in Iowa but in all parts of the country have found in Judge Dewey's decision a support for their way of interfering with our religion," he stated.

"We will go back to Lacona," he added, "because there is much need for our teaching in that community."



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